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THE GOSPEL

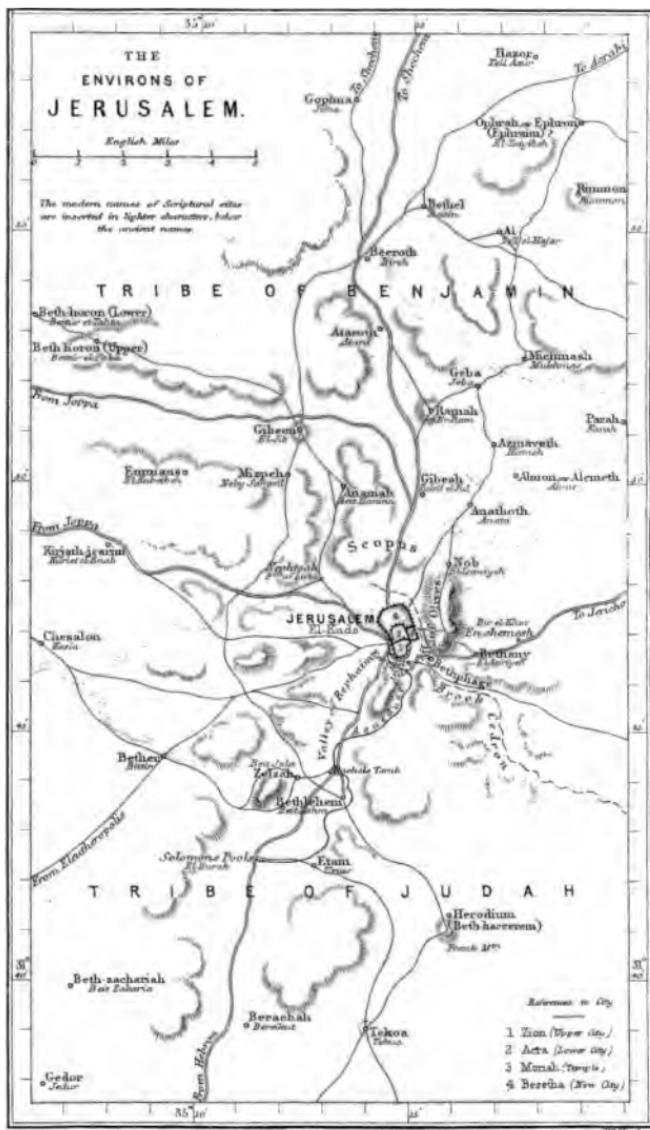
ACCORDING TO

ST MATTHEW.



Cambridge:

PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.



Cambridge Greek Testament for Schools.

GENERAL EDITOR:—J. J. S. PEROWNE, D.D.,
DEAN OF PETERBOROUGH.

THE GOSPEL ACCORDING TO
ST MATTHEW,
WITH MAPS NOTES AND INTRODUCTION

BY

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Cambridge:
AT THE UNIVERSITY PRESS



London: CAMBRIDGE WAREHOUSE, 17, PATERNOSTER Row.
Cambridge: DEIGHTON, BELL, AND CO.

1881

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EDITOR'S PREFACE.

THE general design of the Commentary, to which this is the first contribution, has been elsewhere stated. But it may be permitted me for the sake of clearness to name some of the points kept in view in the preparation of these notes.

One of the objects aimed at has been to connect more closely the study of the Classics with the reading of the New Testament. To recognise this connection and to draw it closer is the first task of the Christian scholar. The best thoughts as well as the words of Hellenic culture have a place, not of sufferance, but of right in the Christian system. This consideration will equally deepen the interest in the Greek and Latin Classics, and in the study of the New Testament. But the Greek Testament may become the centre towards which all lines of learning and research converge. Art, or the expressed thought of great painters, often the highest intellects of their day, once the great popular interpreters of Scripture, has bequeathed lessons which ought not to be neglected. Every advance in science, in philology, in grammar, in historical research, and every new phase of thought, throws its own light on the words of Christ. In this way, each successive age has a fresh contribution to bring to the interpretation of Scripture.

Another endeavour has been to bring in the aid of Modern Greek (which is in reality often very ancient Greek), in illustration of New Testament words and idioms. In this subject many suggestions have come from Geldart's *Modern Greek Language*; and among other works consulted

have been : Clyde's *Romaic and Modern Greek*, Vincent and Bourne's *Modern Greek*, the Modern Greek grammars of J. Donaldson and Corfe and the *Γραμματικὴ τῆς Ἀγγλικῆς γλώσσης ὑπὸ Γεωργίου Λαμπτισῆ*.

I have wished also to call attention to the form in which St Matthew has preserved our Lord's discourses. And here Bishop Jebb's *Sacred Literature* has been invaluable. His conclusions may not in every instance be accepted, but the line of investigation which he followed is very fruitful in interesting and profitable results. Of this more is said *infra*, Introd. ch. v. 2.

The works principally consulted have been: Bruder's *Concordance of the N. T.* and Trommius' of the LXX; Schleusner's *Lexicon*, Grimm's edition of Wilkii *Clavis*, the indices of Wyttenbach to Plutarch and of Schweighäuser to Polybius, E. A. Sophocles' *Greek Lexicon* (Roman and Byzantine period); Scrivener's *Introduction to the Criticism of the N. T.* (the references are to the second edition); Hammond's *Textual Criticism applied to the N. T.*; Dr Moulton's edition of Winer's *Grammar* (1870); Clyde's *Greek Syntax*, Goodwin's *Greek Moods and Tenses*; Westcott's *Introduction to the Study of the Gospels*; Bp Lightfoot, *On a Fresh Revision of the N. T.*; Lightfoot's *Horæ Hebraicæ*; Schöttgen's *Horæ Hebraicæ et Talmudicæ*, and various modern books of travel, to which references are given in the notes.

I have to thank very sincerely several friends who have helped me with suggestions, and have looked over the sheets as they passed through the press. In the preparation of the text and in the revision of the notes I owe a great deal to the kind assistance and accurate scholarship of Dr W. F. Moulton.

A. C.

WELLINGTON COLLEGE,
December 21, 1880.

ON THE GREEK TEXT.

IN undertaking an edition of the Greek text of the New Testament with English notes for the use of Schools, the Syndics of the Cambridge University Press have not thought it desirable to reprint the text in common use*. To have done this would have been to set aside all the materials that have since been accumulated towards the formation of a correct text, and to disregard the results of textual criticism in its application to MSS., Versions and Fathers. It was felt that a text more in accordance with the present state of our knowledge was desirable. On the other hand the Syndics were unable to adopt one of the more recent critical texts, and they were not disposed to make themselves responsible for the preparation of an

* The form of this text most used in England, and adopted in Dr Scrivener's edition, is that of the third edition of Robert Stephens (1550). The name "Received Text" is popularly given to the Elzevir edition of 1633, which is based on this edition of Stephens, and the name is borrowed from a phrase in the Preface, "Textum ergo habes nunc ab omnibus receptum."

entirely new and independent text: at the same time it would have been obviously impossible to leave it to the judgement of each individual contributor to frame his own text, as this would have been fatal to anything like uniformity or consistency. They believed however that a good text might be constructed by simply taking the consent of the two most recent critical editions, those of Tischendorf and Tregelles, as a basis. The same principle of consent could be applied to places where the two critical editions were at variance, by allowing a determining voice to the text of Stephens where it agreed with either of their readings, and to a third critical text, that of Lachmann, where the text of Stephens differed from both. In this manner readings peculiar to one or other of the two editions would be passed over as not being supported by sufficient critical consent; while readings having the double authority would be treated as possessing an adequate title to confidence.

A few words will suffice to explain the manner in which this design has been carried out.

In the *Acts*, the *Epistles*, and the *Revelation*, wherever the texts of Tischendorf and Tregelles agree, their joint readings are followed without any deviation. Where they differ from each other, but neither of them agrees with the text of Stephens as printed in Dr Scrivener's edition, the consensus of Lachmann with either is taken in preference to the text of Stephens. In all other cases the text of Stephens as represented in Dr Scrivener's edition has been followed.

In the *Gospels*, a single modification of this plan has been rendered necessary by the importance of the Sinai MS. (N), which was discovered too late to be used by Tregelles except in the last chapter of St John's Gospel and in the following books. Accordingly, if a reading which Tregelles has put in his margin agrees with N, it is considered as of the same authority as a reading which he has adopted in his text; and if any words which Tregelles has bracketed are omitted by N, these words are here dealt with as if rejected from his text.

In order to secure uniformity, the spelling and the accentuation of Tischendorf have been adopted where he differs from other Editors. His practice has likewise been followed as regards the insertion or omission of Iota subscript in infinitives (as ζῆν, ἐπιτιμᾶν), and adverbs (as κρυφῆ, λάθρα), and the mode of printing such composite forms as διαπαντός, διατί, τουτέστι, and the like.

The punctuation of Tischendorf in his eighth edition has usually been adopted: where it is departed from, the deviation, together with the reasons that have led to it, will be found mentioned in the Notes. Quotations are indicated by a capital letter at the beginning of the sentence. Where a whole verse is omitted, its omission is noted in the margin (e.g. Matt. xvii. 21; xxiii. 12).

The text is printed in paragraphs corresponding to those of the English Edition.

Although it was necessary that the text of all the portions of the New Testament should be uniformly con-

structed in accordance with these general rules, each editor has been left at perfect liberty to express his preference for other readings in the Notes.

It is hoped that a text formed on these principles will fairly represent the results of modern criticism, and will at least be accepted as preferable to "the Received Text" for use in Schools.

J. J. STEWART PEROWNE.

DEANERY, PETERBOROUGH,
20 April, 1881.

CONTENTS.

	PAGES
I. INTRODUCTION.	
<i>Chapter I.</i> Life of St Matthew	xiii—xvii
<i>Chapter II.</i> Authorship, Origin, and Characteristics of the Gospel.....	xvii—xxiv
<i>Chapter III.</i> Analysis of the Gospel.....	xxiv—xxix
<i>Chapter IV.</i> External History during the Life and Ministry of Jesus Christ	xxix—xxxiv
<i>Chapter V.</i> The Literary Form and Language of the Gospel	xxxv—xlvi
II. TEXT.....	1—77
III. NOTES	79—320
IV. INDEX	321—330
MAPS—THE ENVIRONS OF JERUSALEM... to face Title.	
THE HOLY LAND	
THE CITY OF JERUSALEM	
THE SEA OF GALILEE	} to follow Introduction.

“UNUM PRO MULTIS DABITUR CAPUT.”
VERGIL.

INTRODUCTION.

CHAPTER I.

LIFE OF ST MATTHEW.

LEVI the son of Alphæus¹ was a tax-gatherer at Capernaum. His special duty would be to collect tolls from the fisheries on the Lake, and perhaps from the merchants travelling southward from Damascus. One day Jesus coming up from the Lake side passed near the custom-house where Levi was seated in Oriental fashion, and He saith unto him, Follow me, and he arose and followed Him (ch. ix. 9). That Jesus ever addressed Levi before, we are not told ; but it is reasonable to suppose that he was expecting the summons, that he was already a disciple of Jesus, and prepared as soon as Christ gave the word to leave all for His sake. At any rate, Levi must have heard of the Great Rabbi and of His preaching, and have already resolved to adopt the view of the kingdom of God which Jesus taught.

When Levi became a follower of Jesus he changed his name from Levi to Matthew², which means "the Gift of God," and is the same as the Greek name Theodore. This practice was not unusual, and may be illustrated by the instances of Saul and of Simon, who also adopted new names in the new life.

The same day Matthew made a feast—perhaps a farewell feast to his old associates—to which he invited Jesus and His

¹ Alphæus being also the name of the father of James the Apostle it has been conjectured that James and Matthew were brethren. This is of course possible, but can hardly be called probable.

² This is indeed an inference, but one which is accepted by the best commentators to harmonize the "Levi" of the second and third Gospels with the "Matthew" of the first Gospel.

disciples. We may conceive what a joyous banquet that was for Matthew, when for the first time as an eye-witness he marked the words and acts of Jesus, and stored within his memory the scene and the conversation which he was inspired to write according to his clerky ability for the instruction of the Church in all after ages.

After this Matthew is not once named in the Gospel history, except in the list of the Twelve; in the other Gospels he appears seventh on the list, in his own Gospel eighth—the last in the second division. In his own Gospel again—a further mark of humility—he designates himself as “Matthew the publican.” His nearest companion seems to have been Thomas (whose surname Didymus has led to the belief that he was Matthew’s twin-brother), and in the same group or division were Philip and Bartholomew. Such are the scanty details which the Gospels record of St Matthew. These few notices however suggest some inferences as to the religious position, character and teaching of the Evangelist.

Since Capernaum was in the tetrarchy of Herod Antipas, it may be inferred that Levi was an officer in the service of that prince, and not in the service of the Roman government, as is sometimes tacitly assumed. This is not unimportant in estimating the call and conversion of St Matthew.

A Hebrew who entirely acquiesced in the Roman supremacy could hardly have done so at this period without abandoning the national hopes. Jesus alone knew the secret of reconciling the highest aspirations of the Jewish race with submission to Cæsar. But to acknowledge the Herodian dynasty was a different thing from bowing to Rome. Herod was at least not a foreigner and a Gentile in the same sense as the Roman. Idumea had coalesced with Israel. It is therefore conceivable that a Jew who was waiting for the Messiah’s reign may in very despair have learned to look for the fulfilment of his hopes in the Herodian family. If it was impossible to connect Messianic thoughts with an Antipas, or even with the more reputable Philip, still might not a prince hereafter spring from that house to restore the kingdom to Israel? Might not God in His providence fuse

in the Churches and nations of Christendom than others of his co-apostles, or even than many saints, whose services to the Church of Christ have been infinitely less. None of the great Churches of Christendom have been called by his name, no guild or fraternity, no college in our great Universities, no state or nation, has chosen him for a patron. Scarcely one famous picture has taught the lesson of his call. The personal memory, like the personal life of St Matthew, withdraws itself from the observation of men.

CHAPTER II.

AUTHORSHIP, ORIGIN AND CHARACTERISTICS OF THE GOSPEL.

1. The authorship of the first Gospel has been ascribed by an unbroken tradition to the Apostle Matthew.

2. The date is uncertain. Irenæus however states that St Matthew wrote his Gospel when SS. Peter and Paul were founding the Church in Rome : and the fact that it was published first of the written Gospels rests upon early and uncontradicted testimony. The date of publication then should probably be fixed not many years after the Ascension.

3. St Matthew's Gospel was primarily intended for the use of the Jewish converts in Palestine. It is this fact that gives its special character to this Gospel. No other of the evangelists has so completely developed the idea that in Christ the nation lived again, that towards Christ all prophecy moved, that in Him all national aspirations were centred and satisfied. No other inspired writer has pictured so vividly the critical interest of the Messianic days as the meeting-point of the world's past and future.

According to St Matthew Jesus is from first to last Christ the King, the King of whom all the prophets spake in the past, but He is also the one figure round whom the historical interest of the future was destined to gather. Hence the twofold aspect of this Gospel ; on the one hand it is the most national and the most retrospective of the Gospels ; on the other it is the most

universal and the most prophetic; in one sense St Matthew is more gentile than St Luke, in another he is truly a Hebrew of the Hebrews.

The very depth of St Matthew's patriotism impels him to glory in the universality of the Messianic reign. The Kingdom of God *must* over-pass the limits of the Chosen race. Hence it is no matter of surprise that the Hebrew historian should alone commemorate the coming of the Magi and the refuge in Egypt, and that he and not St Luke should tell the story of the Canaanitish woman.

The following points confirm the received account of the origin of this Gospel and indicate its special reference to the Jews.

- (1) The numerous quotations from prophecy.
- (2) The appeals to history as fulfilled in Christ.
- (3) The rare explanation of Jewish words and customs.
- (4) The strong and special denunciation of the Jews and of their rulers.
- (5) The special reference to the Law in the Sermon on the Mount.
- (6) The Genealogy traced from Abraham and David.
- (7) The Mission of the Seventy omitted.
- (8) The absence of Latin words, with very few exceptions.
- (9) The prominence given to the Jewish thought of a Kingdom of Heaven: (a) in the general scope of the Gospel; (b) in the parables; (c) in the account of the Passion.

4. The style of St Matthew's Gospel is sufficiently distinctive in the use of special words and idioms, in constructions and transitional particles¹, to mark it as an original work, though in part derived from sources common to the other Synoptic Gospels. St Matthew has preserved faithfully and sympathetically the poetical beauty of the discourses of Christ; but in the descriptive passages his manner is less vivid and picturesque than St Mark's, more even and unvaried than St Luke's, whose diction is greatly influenced by the various sources whence he derived the details

¹ A list of such peculiarities is collected in Smith's *Bib. Dict.*, Vol. II. p. 277.

which he incorporates in his Gospel. Consequently although no passages in St Matthew's Gospel recall the classical ring like the introduction to St Luke's Gospel; on the other hand the Hebrew idiom never so manifestly shews itself in the first Gospel as in the opening chapters of the third.

St Matthew was an eyewitness of the events which he chronicles, yet it is often remarked that his descriptions are less graphic and full of detail than those of St Mark, who wrote what he had heard from the lips of others. This need not be a matter of surprise. It is indeed a phenomenon that meets us every day. It is not the contemporary and the eyewitness, but the historian of a succeeding age who takes the keenest interest in minute detail and records with faithful accuracy the less prominent circumstances of a great event. It is the Herodotus or the Macaulay—the historian, the ‘questioner’—who gathers from every source materials for a minute and brilliant picture, rather than the actual spectator who is often too deeply absorbed by the one point of supreme interest in a scene to notice the looks and acts of other bystanders, or so impressed by the speaker's glowing thoughts as to deem them alone worthy of record.

But though St Mark enables us to realize more exactly the external accessories of the various incidents, St Matthew has treasured up for the Church more fully than the other synoptists the words and discourses of Jesus; such especially as present Him in the character of the Great Prophet, who, like the prophets of old time, denounces national sins and predicts the future of the nation and the Church. Instances of this characteristic are the full report of the Sermon on the Mount (ch. v. vi. vii.), the charge to the Apostles ch. x.; the great series of prophetic parables in ch. xiii. peculiar to this Gospel; the denunciation of the Scribes and Pharisees in ch. xxiii., the parables of the Passion ch. xxv., the predictions of the fall of Jerusalem, and of the second Advent, chs. xxiv. and xxv.

5. The ablest critics are agreed that St Matthew does not observe the chronological order of events. By the arrangement followed by this Evangelist, as may be seen by the accompanying analysis of the Gospel, special incidents and sayings are so

grouped together as to illustrate the different aspects of our Lord's life and teaching.

6. The most interesting literary question in connection with this Gospel concerns the language in which it was written. Is the Hellenistic Greek version which we possess, (1) the original Gospel, or (2) a translation from a Hebrew or Aramaic original; further, if a translation by whom was the translation made, by (a) St Matthew himself, or (b) by some other?

Apart from the antecedent probability of a Hebrew Gospel—a version of the New Covenant to correspond with the Hebrew of the Old Covenant, and to meet the requirements of those Jews who gloried in their knowledge of the Hebrew tongue, and their adhesion to Hebrew customs, who would listen more gladly to the Gospel if it were preached to them in the language of their fathers—direct testimony to the existence of an Aramaic original of St Matthew's Gospel is borne by a succession of the earliest Christian writers.

(1) Papias in the beginning of the second century writes :—
'Ματθαῖος μὲν οὖν Ἐβραιῶν διαλέκτῳ τὰ λόγια συνετάξασθος' ήρμήνευσε δ', αὐτὰ ὡς ἐδύνατο ἔμαστος. The best scholars are agreed that by τὰ λόγια the Gospel of St Matthew is meant.

(2) Irenæus says : ‘οὐ μὲν Ματθαῖος ἐν τοῖς Ἐβραιοῖς τῇ ἴδιᾳ διαλέκτῳ αὐτῶν καὶ γραφὴν ἔξηνεγκεν εὐαγγελίου τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ρώμῃ εὐαγγελιζομένων καὶ θεμελιούντων τὴν ἐκκλησίαν.’

(3) Pantænus, according to Eusebius (*H. E.* v. 10), is said to have gone to preach to the Indians and to have found among them a copy of the Hebrew Gospel according to St Matthew which had been left by the Apostle Bartholomew.

(4) In later times evidence for the belief in a Hebrew original is drawn from the writings of Origen, Eusebius, Jerome, and many others.

Against this testimony in favour of a Hebrew original, arguments tending to an opposite conclusion are grounded on (1) the disappearance of the Hebrew Gospel : (2) the authority which the existing Version has always had in the Church : (3) the similarity of expression to certain portions of the other Gospels : (4) the apparent originality of style.

(1) That no copy of the Hebrew Gospel is extant need not excite surprise. With the destruction of Jerusalem the Hebrew-speaking Christians would be for the most part scattered far and wide over the limits of the Roman Empire. Necessity would impel them to become familiar with the Greek tongue. Their Jewish compatriots in foreign countries would be acquainted with no other. Everywhere the credit of the Greek version of St Matthew's Gospel would be fully established ; to that version the original Hebrew edition would soon give place. It seems probable too that copies of this Gospel were purposely altered and mutilated to serve the ends of heretical sects, and thus the genuine Hebrew text would become more and more difficult to obtain, and finally would be discredited and lost to the Church. The preface of St Luke's Gospel suggests the thought that many more or less complete 'Gospels' once extant have disappeared. Moreover, most critics are agreed that the existing Epistles of St Paul do not comprise the whole number which he wrote to the Churches.

The points raised in the second (2) and third (3) arguments are considered below.

(4) The question of originality cannot be decisively settled by an appeal to the Greek style. There are, however, some characteristics that seem to indicate a translation, or rather, perhaps, a Greek edition of the Gospel by St Matthew himself or some other author of Apostolic authority. Such an inference would fall in with the tradition of the 'Hebrew Gospel,' and of St Matthew's preaching in other countries beyond the limits of Palestine. The style is uniform, and almost monotonous. Hebraisms are regularly and evenly distributed, not as in St Luke, prominent in some parts and altogether absent in others ; and the number of actual Hebrew words is inconsiderable.

In citations from the Old Testament a distinction can be observed. When the narrative is closely parallel with the other Synoptic Gospels, the quotations are also parallel following generally the text of the LXX., but presenting the same variations from that text which appear in the other Synoptic Gospels. But in those portions of this Gospel which are independent of

the others, the quotations approach more nearly to the Hebrew text.

Taking these features of the Gospel into account, we remark : 1. While they are not consistent with a literal translation of an Aramaic original, such as would have been produced by a scribe who wished to give an exact transcript of the idioms and even the words of his author : 2. They are consistent with a free rendering by the Evangelist versed in both tongues. 3. If the Gospel had been presented in a Greek form to the Hebrews of Palestine we should have expected citations from the Hebrew Bible throughout, and freer use of Aramaic diction. 4. On the other hand, Hebrew thought combined with freedom from literal Aramaic form is precisely what we should expect to find in a Hellenistic edition of an Aramaic original.

The following theory is advanced as a natural way of satisfying the traditional statements and the notes of style. St Matthew, in accordance with the patristic citations (p. xx.), composed in the first instance an Aramaic Gospel for the use of the Hebrew Christians in Palestine, to whom such a Gospel, and perhaps such only, would be fully acceptable. But on the disruption of the Jewish polity Aramaic would cease to be intelligible to many, and the demand would come for a Greek version of the Gospel according to St Matthew. How would this demand be met ? Either St Matthew himself, or else some faithful scribe, would use the Hebrew Gospel as the basis of a Greek version. Many of the familiar parables and sayings of Jesus, which were orally afloat in all the Churches, he would (for the sake of old association) incorporate with little alteration, but he would preserve throughout the plan of the original, and, in passages where the special teaching of this Gospel came in, the version would be a close rendering of the Aramaic. This theory explains the verbal coincidence of some parts of St Matthew's Gospel with the parallel Synoptic passages, and accounts for the facts in regard to the quotations stated above.

Such a version, especially if made by St Matthew himself, would indeed be rather an original work than a translation, and would speedily in either case acquire the authority of the

original Aramaic. Accordingly we find that even those writers who speak of the Hebrew Gospel themselves quote from the Greek version as authoritative¹.

NOTE I.

(A) *Miracles*, (B) *Parables*, (C) *Discourses*, (D) *Incidents peculiar to this Gospel*.

(A) *Miracles*.

- | | | |
|-----|--------------------------------------|--------------|
| (1) | Cure of two blind men..... | ix. 27—31. |
| (2) | The stater in the fish's mouth | xvii. 24—27. |

(B) *Parables*.

- | | | |
|------|-------------------------------------|---------------|
| (1) | The tares | xiii. 24—30. |
| (2) | The hid treasure | xiii. 44. |
| (3) | The pearl of great price | xiii. 45, 46. |
| (4) | The draw-net..... | xiii. 47—50. |
| (5) | The unmerciful servant | xviii. 28—35. |
| (6) | The labourers in the vineyard | xx. 1—16. |
| (7) | The two sons..... | xxi. 28—32. |
| (8) | Marriage of the king's son | xxii. 1—14. |
| (9) | The ten virgins..... | xxv. 1—13. |
| (10) | The talents | xxv. 14—30. |

(C) *Discourses*.

- | | | |
|-----|-------------------------------------------------------------------------------|----------------|
| (1) | A large part of the sermon on the Mount. | |
| (2) | Invitation to the heavy laden..... | xi. 28—30. |
| (3) | Idle words..... | xii. 36, 37. |
| (4) | The blessing pronounced on Peter | xvi. 17—19. |
| (5) | The greater part of ch. xviii. on humility
and forgiveness. | |
| (6) | The rejection of the Jews | xxi. 43. |
| (7) | The denunciation of the Scribes and
Pharisees as a connected discourse ... | xxiii. |
| (8) | The description of the judgment | xxv. 31—46. |
| (9) | The last commission and promise..... | xxviii. 18—20. |

¹ The further question as to the identity of the Aramaic Gospel of St Matthew and the 'Gospel according to the Hebrews' mentioned by several of the Fathers need not be argued here. It is really a distinct question. It may be well, however, to state that the fragments of the 'Gospel according to the Hebrews' which have been preserved, give ample evidence against identifying the 'Gospel according to the Hebrews' with the existing Gospel of St Matthew, and therefore with the Aramaic original of that Gospel, if such existed.

(D) *Incidents.*

- (1) The whole of ch. ii.
 - (a) The coming of the Magi, guided by the star in the east.
 - (β) The massacre of the innocents.
 - (γ) The flight into Egypt.
 - (δ) The return to Nazareth.
- (2) The coming of the Pharisees and Sadducees to John's baptism.....iii. 7.
- (3) Peter's attempt to walk upon the water..xiv. 28—31.
- (4) Payment of the Temple Tax.....xvii. 24—27.
- (5) In connection with the Passion:
 - (a) The covenant of Judas for thirty pieces of silver; his repentance, and his endxxvi. 14—16; xxvii. 9—10.
 - (β) The dream of Pilate's wife.....xxvii. 19.
 - (γ) The appearance of Saints in Jerusalem.....xxvii. 52.
- (6) In connection with the Resurrection:
 - (a) The watch placed at the sepulchre ..xxvii. 62—66.
 - (β) The soldiers bribed to spread a false reportxxviii. 11—15.
 - (γ) The earthquake.....xxviii. 2.

CHAPTER III.

ANALYSIS OF THE GOSPEL.

PART I.

The Birth and Childhood of the King :—i.—ii. 23.

- (1) The lineage of Jesus Christi. 1—17.
- (2) His birthi. 18—25.
- (3) The visit of the Magiii. 1—12.
- (4) The flight into Egypt and the return....ii. 13—23.

According to St Matthew's plan Jesus Christ is represented as (a) the King; (β) descended from David; (γ) who fulfils the words of prophecy; (δ) whose Kingdom is recognized by the Gentiles; (ε) who is the representative of His nation, and fulfils their history.

INTRODUCTION.

xxv

PART II.

The beginning of the Kingdom :—iii.—iv. 11.

- (1) The forerunner of the Kingdomiii. 1—12.
- (2) The baptism of Jesusiii. 13—17.
- (3) The Temptationiv. 1—11.

This part corresponds to the opening verses of St Mark's Gospel ; it contains the announcement and victory of the King, and His entrance upon His reign ; the true kingdom of God is opposed to the false conception of the Kingdom.

PART III.

The Works and Signs of the Kingdom of God :—iv. 12—xvi. 12.

- Section (i). At Capernaumiv.—viii. 17.
 - (a) Preaching of repentance (*Metanoia*)iv. 17.
 - (b) Call of four disciplesiv. 18—22.
 - (γ) Various diseases are curediv. 23—25.
 - (δ) The sermon on the mountv., vi., vii.
 - (ε) Cleansing of a leperviii. 1—4.
 - (ζ) Cure of the centurion's servantviii. 5—13.
 - (η) Cure of Peter's wife's motherviii. 14—17.

The preparation for the Kingdom is amendment of life, a changed heart. It is a kingdom of love shewn by deeds of mercy. The Law of the Kingdom is the highest fulfilment of the old Law.

- Section (ii). Jesus crosses the Lakeviii. 18—34.
 - (a) Fitness for discipleshipviii. 18—22.
 - (β) The winds and the sea obey Himviii. 23—27.
 - (γ) The Gergesene demoniacsviii. 28—34.

Jesus shews that self-denial is essential to His subjects ; He exhibits His power over nature, and over the spiritual world.

- Section (iii). Return to Capernaumix.—xiii. 52.
 - (α) Cure of a paralyticix. i—8.
 - (β) Call of Leviix. 9.
 - (γ) Feast in Levi's house. Jesus the friend of sinnersix. 10—13.
 - (δ) Fastingix. 14—17.
 - (ε) The daughter of Jairus.—The woman with an issueix. 18—26.
 - (ζ) Two blind men curedix. 27—31.
 - (η) The dumb demoniacx. 32—34.

INTRODUCTION.

- (θ) The good works of Christix. 35.
- (ι) The labourers are fewix. 36—38.
- (κ) The choice and mission of the Twelve...x.
- (λ) John the Baptist—his message to Jesus
—his position as a prophet.....xi. 1—19.
- (μ) The unrepentant cities—The yoke of
Christxi. 20—30.
- (ν) The observance of the Sabbath.....xii. 1—13.
- (ξ) Plot of the Pharisees—Retirement of
Jesusxii. 14—21.
- (ο) Cure of the blind and dumb man—
Blasphemy of the Phariseesxii. 22—37.
- (π) Rebuke to those who ask for a sign.....xii. 38—45.
- (ρ) The kinsfolk of Jesusxii. 46—50.
- (σ) Teaching by parablesxiii. 1—52.

In these Chapters the teaching of the Kingdom is further developed in its relation (1) to John, as the greatest of the Prophets before the Kingdom ; (2) to the religious system of the Pharisees. The Church of Christ is founded by the call of His disciples. Its future is foreshewn in the charge to the Twelve, and in the Parables of ch. xiii.

Section (iv). At Nazareth.

- His own receive Him notxiii. 53—58.

*Section (v). In different parts of Galilee*xiv.—xvi. 12.

- (α) Herod, who has slain John, asks concern-
ing Christxiv. 1—12.
- (β) Jesus retiresxiv. 13, 14.
- (γ) The feeding of Five Thousandxiv. 15—21.
- (δ) The passage to Gennesaret—Jesus walks
on the seaxiv. 22—36.
- (ε) The tradition of the elders—Hypocrisy...xv. 1—20.
- (ζ) The Canaanite womanxv. 21—28.
- (η) Cure of many sickxv. 29—31.
- (θ) The feeding of Four Thousandxv. 32—38.
- (ι) A sign refusedxvi. 4.
- (κ) The leaven of the Pharisees.....xvi. 5—12.

Here the Kingdom of God is brought into contrast with (1) the kingdom of Herod—a point of special interest to Matthew ; and (2) with legal righteousness. Jesus indicates the extension of His Church to the Gentiles. He manifests His creative power.

PART IV.

The Predictions of the Passion :—xvi. 13—xx. 34.

- Section (i).* Near Cæsarea Philippixvi. 13—28.
 (a) Peter's acknowledgment of the Son of
 God—The first predictionxvi. 13—20.
 (b) Peter rebuked—The true subjects of the
 Kingxvi. 21—28.

The Confession of St Peter is the central point of interest in the education of the disciples. The importance of the crisis is shewn by the expression '*from that time*' (xvi. 21). Possessing this truth the disciples may learn the other truth—the sufferings of the Son of Man. Each prediction presents the same contrast—a lesson of glory, and a lesson of humiliation.

- Section (ii).* The second prediction of the
 Passionxvii. 1—xviii. 35.
 (a) The Transfigurationxvii. 1—13.
 (b) Cure of the lunatic boyxvii. 14—21.
 (γ) The predictionxvii. 22, 23.
 (δ) The Temple Taxxvii. 24—27.
 (ε) Contention for greatnessxviii. 1—6.
 (ζ) Offences and forgivenessxviii. 7—35.

A glimpse of the glorified Kingdom of God contrasted with the misery of earth. All that follows the prediction shews the inability of the disciples to understand as yet the truth about the Kingdom.

- Section (iii).* The third prediction of the Passion...xix—xx. 34.
 (a) Journey through Peræaxix. 1, 2.
 (β) Question of divorcexix. 3—12.
 (γ) Children brought to Christxix. 13—15.
 (δ) The rich young rulerxix. 16—22.
 (ε) Riches—Rewards of Christ's followers...xix. 23—30.
 (ζ) Parable of the labourers in the vineyard...xx. 1—16.
 (η) The predictionxx. 17—19.
 (θ) The petition of Salome for her sonsxx. 20—28.
 (ι) Two blind men are cured.....xx. 29—34.

Compare the exactness of detail in this third Prediction with the less definite first and second Predictions.

The social life of the subjects of the King—marriage and the use of riches—must be moulded to the laws of the Kingdom. There are great rewards in store for Christ's faithful followers.

PART V.**The Triumph of the King:—xxi.—xxv.**

Sunday and Monday, Nisan 9 and 10.

- (a) The King enters the Holy City in triumphxxi. 1—11.
- (β) The cleansing of the Templexxi. 12—14.
- (γ) The children's praisexxi. 15, 16.
- (δ) Bethany—The cursing of the fig-tree....xxi. 17—22.
- (ε) The victories of the Kingxxi. 23—xxiii.
 - (1) Over the Sanhedrin—The parables of the Two Sons, the Vineyard, and the Marriage Feastxxi. 23—xxii. 14.
 - (2) Over the Pharisees—The tribute moneyxxii. 15—22.
 - (3) Over the Sadducees—The Resurrectionxxii. 23—33.
 - (4) Over a certain lawyer—the greatest commandmentxxii. 34—40.
 - (5) By a counter-question — David's Sonxxii. 41—46.
 - (6) Rebuke of the Phariseesxxiii.
- (ζ) Discourse concerning the fall of Jerusalem and the end of the world—Type and antitypexxiv.

Here Jesus is set forth (1) as the King who triumphs ; (2) as victorious over all adversaries ; (3) as the Prophet who must perish in Jerusalem.

PART VI.**The Passion:—xxvi. xxvii.**

Wednesday, Nisan 12—Friday, Nisan 14.

- (α) A fourth prediction of the Passionxxvi. 1, 2.
- (β) A meeting of the Sanhedrinxxvi. 3—5.
- (γ) The feast in Simon's house—Judas agreed to betray Jesusxxvi. 6—16.
- (δ) The Last Supperxxvi. 17—30.
- (ε) All shall be offended.....xxvi. 31—35.
- (ζ) The agony in the garden of Gethsemane..xxvi. 36—46.
- (η) The arrest of Jesusxxvi. 47—56.
- (θ) The trial before Caiaphasxxvi. 57—68.
- (ι) The denial of Peterxxvi. 69—72.
- (κ) The formal trial before the Sanhedrin...xxvii. 1.

- (λ) The remorse of Judas—The Roman trial.....xxvii. 2—26.
- (μ) The mockery by Roman soldiersxxvii. 27—30.
- (ν) The crucifixion and death of Jesusxxvii. 31—56.
- (ξ) The entombment.....xxvii. 57—66.

The Triumph of the King is followed by the Humiliation, true to the Predictions of Jesus. “He humbled Himself even unto the death upon the Cross.”

PART VII.

The Resurrection :—xxviii.

- (α) The empty sepulchrexxviii. 1—8.
- (β) The appearance of the Lord to the women.....xxviii. 9, 10.
- (γ) The soldiers bribed to silence.....xxviii. 11—15.
- (δ) Jesus in Galilee.....xxviii. 16, 17.
- (ε) The last commissionxxviii. 18—20.

The Gospel of the Kingdom ends fittingly with the victory over death ; with the declaration by the Lord Jesus of His universal power, and His commission to the disciples to teach all nations.

CHAPTER IV.

EXTERNAL HISTORY DURING THE LIFE AND MINISTRY OF JESUS CHRIST.

1. *Summary.*

- B.C. 3. (see note ch. ii. 1) Octavianus Augustus had been sole ruler of the Roman Empire from B.C. 30.
Twice during that period the temple of Janus had been closed in sign of peace.
- B.C. 1. Death of Herod. Rising of the Jews against the Procurator Sabinus. Repression of the revolt by Varus: 2000 Jews crucified.
- A.D. 6. Resistance to the Census of Quirinus by Judas the Gaulonite and his Galilæan followers.

INTRODUCTION.

- A. D. 7. Banishment of Archelaus.
1—12. Campaigns against the Germans, Pannonians, and
Dalmatians, conducted by Tiberius and Germanicus.
The disastrous defeat of Varus in Germany.
Final success and triumph of the Roman Generals.
14. Death of Augustus and succession of Tiberius.
15—17. Germanicus continues the war against the Germans,
and triumphs.
18. Death of Ovid and of Livy.
19. Death of Germanicus.
Jews banished from Italy.
20—31. Hateful tyranny of Tiberius. Ascendancy of Sejanus.
Fall of Sejanus A. D. 30.
26. Pontius Pilate appointed as the sixth Procurator of
Judæa.

2. The Imperial Rule.

It will be seen from this summary, that while Jesus was passing a quiet childhood in the Galilean valley, few startling events disturbed the peace of the world. But it was an epoch of the greatest historical interest. It was a crisis in the kingdoms of the world as well as in the Kingdom of God. Rome had completed her conquests—no formidable rival was left to threaten her power in any direction. But the moment when the Roman people secured the empire of the world, they resigned their own liberties into the hands of a single master.

Caesar Octavianus, afterwards named Augustus, the successor of the great Julius Cæsar, was the first to consolidate this enormous individual power; it was he who bequeathed to the world the proudest titles of despotic rule—Emperor—Kaiser—Czar. With him the true nature of the monarchy was veiled over by the retention of Republican forms, and by a nominal re-election at intervals. The justice and clemency of his rule kept out of sight the worst abuses of unlimited power. And partly owing to the fact that the most brilliant age of Roman literature coincided with the reign of Augustus, his name is associated rather with literary culture and refinement, than with despotic sway.

When Jesus grew up to manhood, the grace and culture and

the semblance of liberty which had gilded the despotism of Augustus vanished under the dark influence of the morose and cruel Tiberius. If ever men suffered from hopeless tyranny and wrong, it was in this reign. It is a miserable history of lives surrounded by suspicion and fear, and of the best and purest citizens yielding to despair or removed by secret assassination.

It can perhaps be scarcely a matter of surprise, that a Jewish patriot, alive to the horrors of this despotism and recalling the prophetic images of a triumphant Messiah, should sometimes have dreamed that the Kingdom of God would be manifested by the overthrow of this monstrous evil, and in turn establish itself as an external power stronger and more resistless than Rome. It is this thought that gives point to the third temptation presented to our Lord. (ch. iv. 8, 9.)

3. The Provincial System.

A glance at the Provincial system of Rome with especial reference to Palestine will shew how truly, in an external sense, Christ came in the fulness of time.

Under the Empire the condition of the provinces was happier than formerly. The rapacity of individual governors was checked by the imperial supervision. Moreover, great consideration was in many cases shewn to a conquered people. National customs were allowed to continue; even native princes were in several instances confirmed in their rule on condition of becoming tributary to Rome.

In accordance with this principle, the Herodian dynasty was tolerated in Palestine. Observe how the changes in that dynasty affected the life of Christ. When Jesus was born, Herod was reigning in Jerusalem; hence the events that led to the flight into Egypt. On the return of Jesus with Mary and Joseph, the kingdom was divided; hence the possibility of taking refuge from the cruelty of an Archelaus under the more tolerant Antipas in the home at Nazareth. The banishment of Archelaus a few years afterwards brought about the establishment in Judea of the Roman government, which with its accustomed liberality left the national system represented by the Sanhedrin, not wholly unimpaired, indeed, but still influential.

Important consequences followed this precise political position. The Jewish nation was still responsible. It was Israel and not Rome that rejected the Messiah—Israel that condemned to death the Lord of Life. But it was Rome that executed the will of the Jewish people. Jesus suffered, by the law of Rome, death on the Roman cross, with all its significance, its agreement with prophecy, and its divine fitness. The point to be observed is that under no other political conditions could this event have taken place in that precise manner, which was wholly in accordance with the Scriptures that foretell the Messiah.

4. *A time of Peace.*

The lull of peace that pervaded the Roman world, was another element in the external preparation for the advent of Christ. In the generation which preceded and in that which followed the life of Christ on earth, Palestine, and indeed the whole empire, was disquieted by the greatest political confusion. In the generation before the Christian Era, Antony and Augustus were contending for the mastery of the world, and a disputed succession disturbed the peace of Palestine. The succeeding generation was filled with the horrors of the Jewish war, of which Galilee was the focus, and which culminated in the fall of Jerusalem. It is clear that the conditions of Christ's ministry could not have been fulfilled in either of these conjunctures.

5. *The various nationalities in Palestine.*

A further point of interest at the particular period when Jesus lived on earth, is the variety of nationalities which the special circumstances of the time brought together in Palestine.

A political epoch that found a Roman governor in the south (where the native ecclesiastical rule still prevailed), Idumean kings in the north and east, wild mountain and desert tribes pressing on the frontiers in one direction, peaceful Phœnicians in another, involved a mixture and gathering of populations which made Palestine an epitome of the whole world. The variety of life and thought, which must have resulted from these different social elements, is one of those external circumstances which have rendered the Gospel so fit to instruct every age and every condition of men.

6. The religious condition of the Empire.

The wider and more interesting question of the religious state of the world at this epoch, cannot be fully discussed here. In Greece and in Rome, the most civilized portions of the earth, Religion allowed, or at least was ineffectual to prevent, a state of morality which St Paul describes with terrible plainness in the first chapter of his Epistle to the Romans. Gross immorality entered even into the ritual of worship; Religion raised no voice against the butchery of gladiatorial shows, or against infanticide, or slavery, or suicide, or even against the horrors of human sacrifice.

Little real belief in the gods and goddesses remained; and though ancient superstitions still lingered among the vulgar, and interested motives on the part of priests and communities kept alive the cult of special deities, and supported shrines and temples in various parts of the world, and though, credulity gaining ground as true religious feeling passed away, the mysterious rites of Egypt and the East, the worship of Isis and of Mithras, flourished at Rome in spite of repressive edicts—all this was external and unreal, a thin cover for deep-seated and widespread scepticism.

Philosophy did but little to fill the void. Stoicism, the favourite creed with the practical Roman, though apparently nearest to Christianity in some respects, was deeply opposed to the Christian spirit by its pride, its self-sufficiency, its exclusiveness, its exaltation of human nature, its lack of love, its approval of suicide. Epicurism had degenerated from a high ideal to a mere pursuit of sensual pleasure.

It was in the midst of a world thus corrupt to the core, that the beautiful and novel conception rose of a religion which, recognizing no limits of race or language, should without distinction draw all men to itself by its appeal to the sin-stricken conscience, and by the satisfaction it brought to the deepest needs of humanity.

NOTE III.

A GENEALOGICAL TABLE OF THE HERODIAN FAMILY, INCLUDING THOSE MEMBERS OF IT WHO ARE MENTIONED IN THE GOSPEL ACCORDING TO ST MATTHEW.

HEROD THE KING (ch. ii. 1, 16, 19) married ten wives, among whom were:

- ```

graph TD
 HA[Herod Antipas] --> S[Salome]
 HA --> HP[Herod Philip I.]
 S --> H1[Herodias]
 S --> M1[Malthak]
 H1 --> H2[Herodias, the Tetrarch]
 H1 --> S1[Salome]
 HP --> A[Hyrcanus]
 HP --> S2[Simeon]
 S2 --- Macc[the Maccabees]

```

4. CLEOPATRA  
of Jerusalem.

## CHAPTER V.

## THE LITERARY FORM AND LANGUAGE OF THE GOSPEL.

## 1. HELLENISTIC GREEK.

The Alexandrian Greek dialect or Hellenistic Greek in which the N.T. is written was a result of the Macedonian conquests which swept away the ancient barriers of many forms of Greek speech. The mingled fragments of diverse elements gradually took shape in the *καινὴ διάλεκτος* or the New Macedonian dialect as distinguished from the old Doric Macedonian. This in turn gathered to itself fresh forms and peculiarities in the various communities which adopted it, and thus separated off into distinct dialects.

One of these offshoots growing up in the newly founded city of Alexandria with characteristics of its own in tense-forms in vocabulary and in construction became the language of those Jews who gathered in Alexandria in large numbers, partly attracted by the privileges granted them by its founder, partly driven to take refuge there from the cruelties of the Seleucidae. It is probable that with these settlers Hebrew soon ceased to be the language of daily life. Constant intercourse with the Greek-speaking population that surrounded them would necessitate the use of a common language. To this fact the LXX. itself bears witness. That version was made at various periods not, as is sometimes said, to satisfy the curiosity of a Ptolemy, but to meet the religious necessities of the Jew. Thus from the first the Alexandrian dialect became strongly tinged by an infusion of Hebrew words and phraseology. The LXX. version stereotyped those new elements, and gave to the Greek of Alexandria a deep impress of Oriental idiom. This dialect thus dignified and consolidated by a great literary work was carried to all parts of the world by the Hellenist or Greek-speaking Jew.

At this stage Hellenistic Greek, as contrasted with Attic Greek, was distinguished by a simplicity of idioms and of syntax, by a restriction in the use of connecting particles, by less discrimination in the force of prepositions, by a growing disuse of the middle voice, and of the optative mood, by a preference for formulae which, though rare in Greek, are common to that language and the Hebrew, by certain peculiar tense-forms, and by an increased employment of analytic tenses. The vocabulary was enriched by words unknown to the fastidious Attic of the literary style. 1. Vernacular words, which though long on the people's lips, now, for the first time, appear in literature; just as the vernacular Latin of Gaul rose to be the most polished European speech. 2. Words of ancient literature, Epic or Lyric, which had not held their own in Attic prose writers, emerging once more into the light of culture. 3. Words with a strong or a coarse meaning in classical days now weakened into the expression of gentler or more refined thoughts. 4. Outlandish words which could not have been in use when Marathon was fought—Macedonian—Persian—Egyptian—Hebrew, and later still, Latin.

When Hellenistic Greek became the language of the N.T. its vocabulary was further modified, partly by the rejection of words too deeply steeped in heathen vice or in false religious thought, partly by the addition of higher and holier ideas to the words which Christianity selected. In three ways at least such a tongue was admirably suited to the work of evangelizing the world. 1. It was universally recognized and understood. 2. It was the language of the common people, not of a refined and exclusive caste. 3. The very loss of the old subtlety has been a gain to it as the channel of religious ideas.

Thus, though the language has lost some of its charms for the scholar, and though it has ceased to give, as once it did, the most perfect expression to human conceptions, yet it has been the chosen instrument through which the thoughts have been conveyed, which, far beyond any other thoughts, have moved and influenced the world.

And it has a wonderful interest of its own. For the scholar

it is the stepping-stone between Classical and Modern Greek. To the theologian it is the starting-point of sacred terminology. Each is concerned to detect the exact force of a word, the drift and associations of every phrase. The variety in the word-history of the New Testament, the diverse fortunes and lives, so to speak, of Hellenistic terms make the search interesting and the solution difficult. Some words are purely Hellenistic, they begin and die with that stage of the language; others lived on to the present day and are still in the mouths of the Athenian citizens and Boeotian peasants, expressing daily wants and simple thoughts. Some existing obscurely for long, disclaimed by Attic culture, are now lifted to a diviner height than if Plato had employed them. Others, though known to the purest classical diction, out of an ancient variety and wide range of thought, survive in a single meaning. Some seem to have been kept especially sacred and intact from heathen association as by a particular providence to enshrine the pure conceptions of Christianity. Others, teeming with Pagan thought, have come to Christ to be purified, or to lay at His feet the riches of the Gentiles—the high and inspiring ideas which had been given to men who 'felt after' God in the dark heathen days.

## 2. THE POETICAL ELEMENT IN THIS GOSPEL.

There are many *a priori* reasons which make it improbable that the poetry of the Bible would close with the canon of the O.T. It was not to be expected that the epoch which fulfilled the hopes expressed and vivified in successive ages by inspired odes of surpassing beauty should present the realization of them in a form less excellently perfect. Nor indeed was it to be expected that the greatest of Hebrew prophets should alone refrain from clothing His divine message in the glowing phrases, or in the exact and beautiful forms of Hebrew poetry. We should expect that in Him, who spake as never man spake, consummate excellence of thought and speech should be cast in the most perfect mould of human art.

Investigation shews that it is so. Poetry as real, as exquisite in

art and feeling, as inventive and varied in device, as full of fancy and of pathos and delicate turns of expression, is to be found in the New as in the Old Testament. Indeed it is an interesting question how much of the literary charm of many parts of the N.T. is due to the latent influence of poetical form.

It is of course possible that much has been lost through translation from the Aramaic into Greek. If our knowledge of Hebrew poetry had come through the LXX. alone many a delicate turn and point of the poetical original would have been lost to view. But as St Matthew has rendered the passages cited from the Hebrew Scriptures more faithfully than the LXX., and with a truer sense of poetic beauty, it may be inferred that our Saviour's Aramaic speech has lost little by its transference to another language.

Here a question of great interest may present itself. How far, it may be asked, is this form due to the Evangelist? How far is it an exact transcript of the Saviour's words? The point might be argued at length, but the decision could scarcely fail to be that in the poetical discourses and sayings recorded by St Matthew we have not only the subject-matter of Christ's teaching, but the very manner in which the sacred truths were delivered.

At the same time it is manifest that St Matthew is the most appreciative among the Evangelists of the form of the Saviour's teaching. He is the Hebrew prophet of the N.T. His writings are *λόγια*—the prophetic oracles of God. If to any the gift of poetical expression were granted in those days surely it was granted to him, if to any the kindred soul to catch and retain the accents of poetry falling from the Master's lips surely to him.

One argument for the existence of the poetical element in the Gospel might be found in the *a priori* probability that Christ would deliver His laws in a form which would lend itself easily to the memory of His disciples; and in the observed fact that wherever the discourse rises to matters of the highest consideration—wherever maxims are delivered essential to the Christian life, in one or other of its many forms the element of poetry

is discernible. Instances of this are:—the rule of devotion and of childlike humility (x. 37—42)—the new social laws in the Christian Commonwealth (xx. 25—28)—the sentence on the Last Day (xxv. 35—46).

If this decision be established its bearing on another subject of deep and mysterious import will at once suggest itself—the education of Jesus. We find Him, who is the end of all prophecy, not only trained or training Himself in the thoughts and aspirations of Hebrew prophecy, but growing familiar with the form in which it was couched—and here it may be noted that next to the words of Christ the most poetical expression in the N. T. is to be found in the epistle of James, the Lord's brother. The divine breath of Hebrew poetry lingered as an inheritance in the home of the Son of David.

Such are some of the inferences and underlying questions that indicate the interest of the subject.

Some remarks may now be made, (1) on the principles and mode of Hebrew poetry, (2) on its special laws.

(1) Hebrew poetry is not like classical poetry, Greek or Latin, or like modern European poetry, in having a fixed metre or measurement of words and a rhythm subject to strict laws, though it does possess a rhythmic structure. The chief characteristic of Hebrew poetry is parallelism—the correspondence of one clause to another, sometimes by way of antithesis, sometimes by way of gradation and climax. The response is sometimes effected in a very complicated and artistic way, sometimes in the simplest possible manner.

This system has the charm of greater variety than English rhyming poetry, more freedom and less danger of straining the sense to suit the rhyme. The ear is caught with the first line and eagerly listens for the response—one of sense and not of sound—perhaps the second, third and even fourth line keep up the suspense and tension, and the answering refrain falls line after line in perfect correspondence, often with a delicate difference of word or structure to give a fresh delight, or to draw attention to a special point. The restraining element in Hebrew poetry then does not consist in the exigency of rhyme or metre

## INTRODUCTION.

but the need of an antithetical expression—possibly one cause of  $\delta\pi\alpha\xi\lambda\epsilon\gamma\acute{o}\mu\epsilon\nu\alpha$  and of new words.

(2) The special laws of Hebrew poetry. (The following remarks are founded to a great extent on the works of Bishop Lowth, who was the first English theologian to explain and apply the principles of Hebrew poetry in the interpretation of the O. T., and of Bishop Jebb, who extended the application of them to the N. T.)

Parallelisms are of three kinds. ( $\alpha$ ) *Synonymous*, or better *cognate*, where the second line or couplet or stanza answers to the first in expression or in structure, or in both, but enhances the effect of it by adding a further and deeper meaning. ( $\beta$ ) *Antithetic*, where two propositions are contrasted with greater or less exactness. Sometimes they answer to one another, word for word, construction for construction; sometimes the opposition is only in general sense. ( $\gamma$ ) *Constructive*, when the likeness or opposition does not turn upon the sense or meaning of the propositions, but consists in a balance and likeness of structure, word answering to word in the several lines.

Each of these classes of parallelisms admits of many variations. Sometimes the lines answer to each other alternately; sometimes there is a double parallelism; lines 1 and 3 and 2 and 4 answering to each other, as well as 1 and 2 and 3 and 4. Sometimes again a quatrain is so constructed that, besides the obvious way of reading the stanza lines 1 and 3 and 2 and 4, or 1 and 4 and 2 and 3, can be read continuously. A simple instance of this is ch. vii. 6, where the connection might be shewn by placing the fourth line second and reading thus:

Give not that which is holy unto the dogs,  
Lest they turn again and rend you:  
Neither cast ye your pearls before swine,  
Lest they trample them under their feet.

This artifice is sometimes extended to stanzas of 8 lines.

Apart from this careful regard to form in Hebrew poetry great use is made of the climax. Of this many examples occur in this Gospel. It is at this point that it becomes difficult to draw

the line with precision between rhetorical prose and poetry. There are passages of Cicero, for instance, where the balance of contrasted periods and the structure of the climax are so perfect and symmetrical that it would scarcely be possible to form a definition of Hebrew poetry which would exclude such passages as these. The distinction however between rhetoric and poetry is often one of feeling rather than of definition. Many of the ornaments of style and diction are common to both, and the difference consists not in the exclusive possession of these but in the use made of them.

Imagery and figurative language are characteristic of all poetry, but of Hebrew poetry they are eminently characteristic. Nature and all the objects of nature, the skies and the luminaries of heaven—man, his works and aims and several employments—his schemes and ambitions—the different social conditions—the various forms of government all enrich and exemplify the thoughts of Hebrew Christian poetry. This richness of imagery has even been a source of danger. It has given brightness and life to the expression of ideas, but it has led into error through tropes and figures familiar to an Oriental mind finding too literal an interpretation in the West.

*The value of parallelism in exegesis.*

It is clear that when a close relation of parallelism is established between two clauses they mutually elucidate one another. The effect of a seemingly slight change is deepened by the involuntary comparison. The absence or the presence of a corresponding word, which would otherwise pass unnoticed, throws into prominence the thought suppressed or added. A clause obscure from its position is made clear by referring it to the words with which the system of parallelism shews it to be really connected.

Contrasted ideas briefly expressed at the beginning or the end of a discourse will often prove the key to the right understanding of the whole. Again, this system has the power of throwing special words into prominence by placing corresponding emphatic terms first and last in their respective clauses, the less

important expressions between. The meaning of such relative positions cannot be ignored by the interpreter of Scripture.

Comp. in illustration of these remarks, notes on ii. 18, v. 17—20, vii. 6, 7, 8, x. 34—39, 40—42, xii. 31, xix. 12, xx. 25, xxi. 5, xxv. 31—46.

### 3. THE LITERARY INTERPRETATION OF THE GOSPELS.

Two great questions must present themselves to every reader of the Gospels. (1) What did the words mean to those who first heard them? (2) What do they mean to us?

In one sense we dare not persuade ourselves that we know, or ever shall know, the exact import of all the expressions in the N. T. The gesture or the look that accompanied the speech, the tone in which it was said, the memories it stirred, its associations, depend on such very slight and delicate threads that we may not hope to have preserved intact and complete the whole thought that flashed on the souls of the men to whom Jesus spoke. To realize this it is only necessary to remember how a line half quoted, even a single passing phrase, recalls a whole poem, a chain of reasoning, a school of politics or theology, and the more familiar the conception the shorter the quotation needed to awaken it.

Some light of meaning must have vanished in this way, more still perhaps in the loss of the original words of Jesus. Few remember that, except here and there a word, the thoughts of Jesus have not reached us in the language in which (according to the most reasonable view) He first expressed them.

In part the New Testament is a translation of Aramaic speech, in part it is a transcript of Aramaic thought. Every word must be weighed with those considerations in view. The scholar must not be tempted to press the classical force too much in exegesis. So far as the moment of utterance is concerned only so much of the Greek thought should be taken into account as is covered by the meaning of the Hebrew or Aramaic word which it represents. Certainly other meanings soon flowed in upon the words of the Gospel, but such meanings would not be present to the minds of those who first listened to the preaching of Christ.

But this is only the first step. The word uttered by Christ meant more than the first group of listeners could fathom. The thought of the Cross—the sayings of the Last Supper—the Sacrifice of Christ—the baptism of fire—the gift of the Paraclete—the growth of the Kingdom,—all these conceptions and many more have received the interpretation of time, and we believe of the Holy Spirit moving through history. It is thus a part of the interpreter's task reverently in this light to search for the meaning of Christ and of His evangelists.

Here the work of interpretation might seem to have found a limit. But there are further steps. The interpreter of a classical work is concerned to discover the precise meaning of the text as it conveyed itself to the contemporaries of his author. The commentator on the N.T. must look on to mark the effect of the sacred words in successive epochs and in differing civilisations. The same discharge from the sky is snow when it touches the mountain-tops and rain when it reaches the warmer lowland, and there too it is coloured by the ground on which it falls. In like manner Scripture changes form and colour in different ages and in different hearts. Such changes must be noted in order that the abiding essence may remain. The stains of controversy, of passion and of ignorance must be removed and the native brightness of the gem restored to its original setting.

Again, because false interpretation has had enormous influence on history and religion, the commentator must take note even of false interpretation. In this point too Biblical criticism differs from the work of a classical annotator.

A further point must be noted. A Greek word, whatever its Hebrew or Aramaic equivalent may have been, must have carried much of the old Greek thought with it as it came in contact with Greek-speaking men. It is an interesting question how far this was *meant*, how far the thoughts thus infused into Christianity are true and wholesome thoughts, how far through that channel any harmful elements may have flowed in upon the original purity of truth.

This subject might be pursued, but enough has been said to shew the endless interest and usefulness of such researches, and

the almost infinite directions in which they may be extended. In the limits of the brief notes which follow little more can be done than to indicate such lines of thought, and here and there to point to results.

### NOTE III.

#### THE TEXT OF THE NEW TESTAMENT.

The evidence for the text of the N. T. is derived from three sources.

1. MSS. of the whole or portions of the N. T. Such portions are sometimes contained in lectionaries.
2. Patristic quotations.
3. Versions.

1. No classical work has so many valuable ancient MSS. on which to establish its text as the New Testament. The earliest of these MSS. are beautifully written on fine *vellum* (prepared skin of calves or kids) in *uncial* or large capital letters. The later MSS. are called *cursive*, from being written in a *cursive* (curro) or running hand.

The subjoined brief account of the more important *uncial* and *cursive* MSS. will explain the references in the Critical notes.

N. *Codex Sinaiticus*. This is probably the oldest MS. of the N. T. now extant, and is assigned to the *fourth* century. It was discovered by Tischendorf in the Convent of St Catharine on Mount Sinai, in 1859. "It contains both Old and New Testaments—the latter perfect without the loss of a single leaf. In addition it contains the entire Epistle of Barnabas and a portion of the 'Shepherd' of Hermas" (Tischendorf). This Codex is now at St Petersburg.

A. *Codex Alexandrinus*. This MS. belongs to the *fifth* century. It contains, with very few exceptions, the whole of the LXX. Version of the O. T.; in the N. T. the missing portions are Matt. i. 1—xxv. 6, John vi. 50—viii. 52, 2 Cor. iv. 13—xii. 6. It is now in the British Museum, having been presented to Charles I. by Cyrilus Lucaris, Patriarch of Constantinople, who had previously brought it from Alexandria in Egypt.

B. *Codex Vaticanus* also contains the LXX. Version of the O. T. with the exception of a large portion of Genesis and Psalms

cv.—cxxxvii. ; in the N. T. the latter part of the Epistle to the Hebrews is lacking (from ch. ix. 14—end), also the Pastoral Epistles and the Apocalypse. It is probably either contemporary with N, or a little later. This MS. is now, as the name implies, in the Vatican Library.

C. *Codex Ephraemi rescriptus*: a *palimpsest*; i. e. on the vellum which contained the worn-out ancient letters (the value of the MS. not being recognised) were written the works of the Syrian Saint Ephraem. In the seventeenth century the older writing was observed beneath the more modern words, and a great portion of this valuable fifth-century Codex has been recovered and published. It contains portions of the LXX. Version of the O. T., and fragments of every book of the N. T. with the exception of 2 John and 2 Thessalonians, which are entirely lost. This Codex is in the National Library of Paris.

D. *Codex Bezae*: a MS. of the sixth or seventh century, with a Latin Version as well as the Greek text, contains the Gospels and Acts, between which the Catholic Epistles once stood. Of these, 3 John, vv. 11—15, is the only extant portion. The interpolations and various readings of this MS. are of a remarkable character. There are several lacunæ. It is now in the Cambridge University Library, to which it was presented by Beza in 1581.

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The full value of this source of evidence will not be reached until the early patristic writings shall have been critically edited. This has been only partially done. (See Dr Sanday's paper, *Expositor*, Vol. xi. 171 foll.) Patristic citations are valuable as affording testimony to the existence of a reading at a date fixed within certain limits. In some cases this evidence reaches an antiquity far beyond that of any existing MSS.; it is of special weight when an appeal is made in the patristic work from one MS. to another of greater authority, or where a reading is cited and defended in support of an argument, as in ch. i. 18 of this Gospel. But it often fails to render aid in the more delicate points of textual criticism.

### 3. Versions or translations from the original Greek into other languages.

The evidence of Versions is chiefly useful in determining questions of omission of words or passages. The literal character of some Versions indicates the order of the original language. But in many important questions as to connecting particles, tenses and construction, a translation brings precarious aid. In many cases the text of the Version is itself far from being critically settled, the language of others lies beyond the reach of most scholars. The following are among the more important Versions :

- (1) Latin—(a) *Vetus Latina*. Made in Africa in the second century.

The three principal codices are Cod. *Vercellensis* (fourth century), Cod. *Veronensis* (fourth or fifth century), Cod. *Colbertinus* (eleventh century).

- (b) The Vulgate. The revision by St Jerome of the *Vetus Latina*. The best codices are Cod. *Amiaticus* and Cod. *Fuldensis*, both of the sixth century. The present authorised Vulgate is the result of a further revision at the end of the 16th century.

- (2) Syriac or Aramaic Versions.
  - (a) The Peshito (meaning ‘simple,’ perhaps=‘faithful’). This very ancient Version omits 2 Peter, 1 and 2 John, Jude, and the Apocalypse.
  - (β) The Curetonian Syriac probably represents an older text than the Peshito. This MS. was discovered by Dr Cureton and published in 1858.
  - (γ) The Philoxenian or Harclean Syriac. A literal rendering from the Greek made under Philoxenus, bishop of Hierapolis in Syria, A.D. 508, and revised by Thomas of Harkel A.D. 616. This is probably ‘the most servile version of Scripture ever made.’ The various readings in the margin are a valuable feature in this version.
  - (δ) The Jerusalem Syriac (fifth or sixth century), also made from the Greek, and independent of the Peshito. It is written in a peculiar dialect, resembling the Chaldee rather than the Syriac.
  - (ε) The Karkaphensian Syriac (so called probably from Carcuf, a city of Mesopotamia), discovered by Cardinal Wiseman in the Vatican, contains the same books as the Peshito, and bears a general resemblance to that Version.

Other Versions of critical value are—(3) The Coptic or Egyptian, in which are included the Memphitic and the Thebaic Versions. For an account of these see a paper by Bp Lightfoot, printed in Scrivener’s Introduction, &c., p. 319 foll. (4) The Gothic Version made by Ulfilas, bishop of the Goths, A.D. 348—388. The most valuable codex of this version is the Codex Argenteus (fifth or sixth century) preserved at Upsala. (5) The Æthiopic Version (date unknown). (6) The Armenian Version (fifth century).

Among easily accessible authorities on this subject are: Scrivener’s *Introduction to the Criticism of the New Testament*; Prof. Westcott’s articles in Smith’s *Dictionary of the Bible* on the New Testament, and on the Vulgate; the Prolegomena to Alford’s edition of the New Testament; Hammond’s *Outlines of Textual Criticism applied to the N. T.*

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art and feeling, as inventive and varied in device, as full of fancy and of pathos and delicate turns of expression, is to be found in the New as in the Old Testament. Indeed it is an interesting question how much of the literary charm of many parts of the N.T. is due to the latent influence of poetical form.

It is of course possible that much has been lost through translation from the Aramaic into Greek. If our knowledge of Hebrew poetry had come through the LXX. alone many a delicate turn and point of the poetical original would have been lost to view. But as St Matthew has rendered the passages cited from the Hebrew Scriptures more faithfully than the LXX., and with a truer sense of poetic beauty, it may be inferred that our Saviour's Aramaic speech has lost little by its transference to another language.

Here a question of great interest may present itself. How far, it may be asked, is this form due to the Evangelist? How far is it an exact transcript of the Saviour's words? The point might be argued at length, but the decision could scarcely fail to be that in the poetical discourses and sayings recorded by St Matthew we have not only the subject-matter of Christ's teaching, but the very manner in which the sacred truths were delivered.

At the same time it is manifest that St Matthew is the most appreciative among the Evangelists of the form of the Saviour's teaching. He is the Hebrew prophet of the N.T. His writings are *λόγια*—the prophetic oracles of God. If to any the gift of poetical expression were granted in those days surely it was granted to him, if to any the kindred soul to catch and retain the accents of poetry falling from the Master's lips surely to him.

One argument for the existence of the poetical element in the Gospel might be found in the *a priori* probability that Christ would deliver His laws in a form which would lend itself easily to the memory of His disciples; and in the observed fact that wherever the discourse rises to matters of the highest consideration—wherever maxims are delivered essential to the Christian life, in one or other of its many forms the element of poetry

is discernible. Instances of this are :—the rule of devotion and of childlike humility (x. 37—42)—the new social laws in the Christian Commonwealth (xx. 25—28)—the sentence on the Last Day (xxv. 35—46).

If this decision be established its bearing on another subject of deep and mysterious import will at once suggest itself—the education of Jesus. We find Him, who is the end of all prophecy, not only trained or training Himself in the thoughts and aspirations of Hebrew prophecy, but growing familiar with the form in which it was couched—and here it may be noted that next to the words of Christ the most poetical expression in the N.T. is to be found in the epistle of James, the Lord's brother. The divine breath of Hebrew poetry lingered as an inheritance in the home of the Son of David.

Such are some of the inferences and underlying questions that indicate the interest of the subject.

Some remarks may now be made, (1) on the principles and mode of Hebrew poetry, (2) on its special laws.

(1) Hebrew poetry is not like classical poetry, Greek or Latin, or like modern European poetry, in having a fixed metre or measurement of words and a rhythm subject to strict laws, though it does possess a rhythmic structure. The chief characteristic of Hebrew poetry is parallelism—the correspondence of one clause to another, sometimes by way of antithesis, sometimes by way of gradation and climax. The response is sometimes effected in a very complicated and artistic way, sometimes in the simplest possible manner.

This system has the charm of greater variety than English rhyming poetry, more freedom and less danger of straining the sense to suit the rhyme. The ear is caught with the first line and eagerly listens for the response—one of sense and not of sound—perhaps the second, third and even fourth line keep up the suspense and tension, and the answering refrain falls line after line in perfect correspondence, often with a delicate difference of word or structure to give a fresh delight, or to draw attention to a special point. The restraining element in Hebrew poetry then does not consist in the exigency of rhyme or metre

but the need of an antithetical expression—possibly one cause of  $\ddot{\alpha}\pi\alpha\xi\lambda\epsilon\gamma\acute{o}μeνa$  and of new words.

(2) The special laws of Hebrew poetry. (The following remarks are founded to a great extent on the works of Bishop Lowth, who was the first English theologian to explain and apply the principles of Hebrew poetry in the interpretation of the O. T., and of Bishop Jebb, who extended the application of them to the N. T.)

Parallelisms are of three kinds. ( $\alpha$ ) *Synonymous*, or better *cognate*, where the second line or couplet or stanza answers to the first in expression or in structure, or in both, but enhances the effect of it by adding a further and deeper meaning. ( $\beta$ ) *Antithetic*, where two propositions are contrasted with greater or less exactness. Sometimes they answer to one another, word for word, construction for construction; sometimes the opposition is only in general sense. ( $\gamma$ ) *Constructive*, when the likeness or opposition does not turn upon the sense or meaning of the propositions, but consists in a balance and likeness of structure, word answering to word in the several lines.

Each of these classes of parallelisms admits of many variations. Sometimes the lines answer to each other alternately; sometimes there is a double parallelism; lines 1 and 3 and 2 and 4 answering to each other, as well as 1 and 2 and 3 and 4. Sometimes again a quatrain is so constructed that, besides the obvious way of reading the stanza lines 1 and 3 and 2 and 4, or 1 and 4 and 2 and 3, can be read continuously. A simple instance of this is ch. vii. 6, where the connection might be shewn by placing the fourth line second and reading thus:

Give not that which is holy unto the dogs,  
Lest they turn again and rend you:  
Neither cast ye your pearls before swine;  
Lest they trample them under their feet.

This artifice is sometimes extended to stanzas of 8 lines.

Apart from this careful regard to form in Hebrew poetry great use is made of the climax. Of this many examples occur in this Gospel. It is at this point that it becomes difficult to draw

the line with precision between rhetorical prose and poetry. There are passages of Cicero, for instance, where the balance of contrasted periods and the structure of the climax are so perfect and symmetrical that it would scarcely be possible to form a definition of Hebrew poetry which would exclude such passages as these. The distinction however between rhetoric and poetry is often one of feeling rather than of definition. Many of the ornaments of style and diction are common to both, and the difference consists not in the exclusive possession of these but in the use made of them.

Imagery and figurative language are characteristic of all poetry, but of Hebrew poetry they are eminently characteristic. Nature and all the objects of nature, the skies and the luminaries of heaven—man, his works and aims and several employments—his schemes and ambitions—the different social conditions—the various forms of government all enrich and exemplify the thoughts of Hebrew Christian poetry. This richness of imagery has even been a source of danger. It has given brightness and life to the expression of ideas, but it has led into error through tropes and figures familiar to an Oriental mind finding too literal an interpretation in the West.

*The value of parallelism in exegesis.*

It is clear that when a close relation of parallelism is established between two clauses they mutually elucidate one another. The effect of a seemingly slight change is deepened by the involuntary comparison. The absence or the presence of a corresponding word, which would otherwise pass unnoticed, throws into prominence the thought suppressed or added. A clause obscure from its position is made clear by referring it to the words with which the system of parallelism shews it to be really connected.

Contrasted ideas briefly expressed at the beginning or the end of a discourse will often prove the key to the right understanding of the whole. Again, this system has the power of throwing special words into prominence by placing corresponding emphatic terms first and last in their respective clauses, the less

important expressions between. The meaning of such relative positions cannot be ignored by the interpreter of Scripture.

Comp. in illustration of these remarks, notes on ii. 18, v. 17—20, vii. 6, 7, 8, x. 34—39, 40—42, xii. 31, xix. 12, xx. 25, xxi. 5, xxv. 31—46.

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## THE HOLY LAND.

*Palestine (Philistia)* or the Holy Land was about 140 miles in length. The distance from Dan to Beersheba was less than that between London and Manchester; the distance from Capernaum to Jerusalem was nearly the same as that from Rugby to London. The average breadth was 40 miles.

The political divisions are indicated as they existed during our Lord's ministry. At the date of His birth all the districts included in this map were comprised in the Kingdom of Herod the Great. After Herod's death, Archelaus ruled over Samaria and Judea. When Archelaus was banished these divisions were placed under the rule of a Roman Procurator.

*Mount Hermon*, called also Sirion (the Glitterer), and Shenir (Deut. iii. 9), and Sion (Deut. iv. 48), ch. xvii. 1.

*Cæsarea Philippi*, ch. xvi. 13.

*Syro-Phœnicia or Canaan*, ch. xv. 22 and Mark vii. 26.

*Nazareth*, ch. ii. 23.

*Mount Tabor*, the traditional scene of the Transfiguration; at this time its summit was probably occupied by a fortress. Ch. xvii. 1.

*Gerasa*, not mentioned in this Gospel; see ch. viii. 28, and cp. Mark v. 1, where one reading is Gerasenes, inhabitants of a *different* Gerasa or Gergesa.

*Ephraim*, the supposed site of the Ephraim mentioned John xi. 54, to which Jesus retired shortly before His last Passover.

*Ramah*, ch. ii. 18.

*Arimathæa*, ch. xxvii. 57.

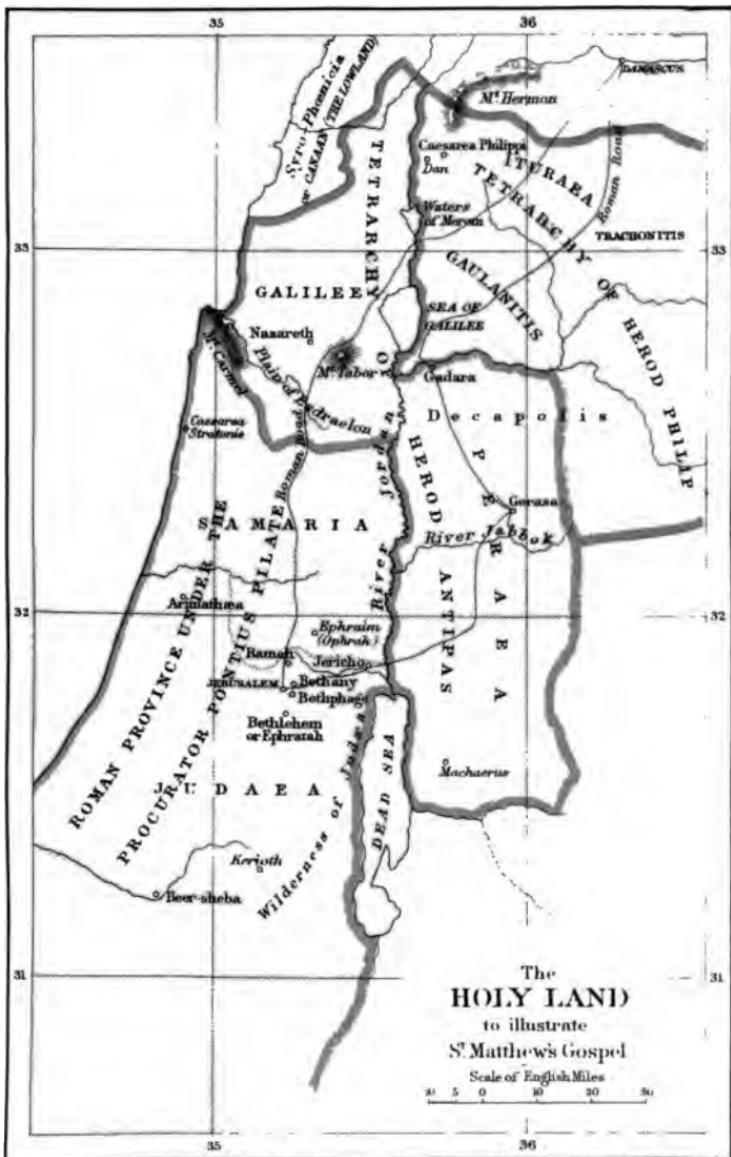
*Jericho*, ch. xx. 29.

*Bethphage*, ch. xxi. 1.

*Bethany*, ch. xxi. 17, xxvi. 6.

*Bethlehem*, ch. ii. 1.

*Machærus*, the scene of John Baptist's imprisonment and death, ch. iv. 12 and xiv. 10.



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## JERUSALEM.

1. Calvary and the Holy Sepulchre. Several explorers have pointed out the probability of the site indicated on the plan. It is outside the city gates. It is near one of the main roads, that leading to Shechem, and by the side of the road rises a rounded knoll (see note, ch. xxvii. 33) now called El Heidhemfyeh. Jewish and Christian tradition alike point to this as the ancient place of execution. It is named by the Jews Beth has Sekilah (the place of stoning). Near to this 'barren hillock' on either side of the road was the ancient Jewish burying-place (now a Mahometan cemetery), within which it is reasonable to place the site of the 'new tomb in the garden' (see Baedeker's *Palestine and Syria*, p. 189, and Conder, *Tent Work in Palestine*, ch. xii.). The Church of the Holy Sepulchre marks the traditional site, now abandoned.

2, 2, 2, 2. The *Haram* or Temple platform covered (*a*) wholly, or (*b*) in part by the Temple (*τὸν ἱερόν*), with its various courts. The first theory (*a*) is now held by few. But Col. Warren and others consider that the Temple occupied the whole of the Southern part (i. e. about  $\frac{2}{3}$ ) of the present enclosure. The mean measurement of the *Haram* is 982 feet by 1565 feet. (2), (2), (2), (2) represents the *ἱερόν* according to other authorities. Both the Talmud and Josephus describe the Temple area as square, but their measurements do not agree. The Temple was surrounded by porticos or arched colonnades. The substructures of massive stones surmounted by 'Solomon's Porch' on the eastern side were the *οἰκόδομα* of ch. xxiv. 1 (see note). Here possibly was the *πτερύγιον* of ch. iv. 5.

In the north-west corner of the Temple area stood the Tower Antonia (4). It was built on a rock fifty cubits high (Joseph. *B. J.* v. 5. 8), and thus commanded the Temple. Here the Roman garrison was stationed. See ch. xxvii. 27.

3. ὁ ναὸς (indicated by the spot of darker colour), the Sanctuary or Holy House, to be carefully distinguished from the *ἱερόν*. See chs. xxiii. 16, 35, xxvi. 61, xxvii. 51. It was situated on the highest point of the Temple Hill, 2440 feet above the Mediterranean, now occupied by the Dome of the Rock. In front of the ναὸς, to the east of it, was the θυσιαστήριον, ch. xxiii. 35.

5. The Asmonean Palace, probably the residence of Herod Antipas while in Jerusalem. Joseph. *Ant.* xx. 8. 11.

6. The palace of Herod (Herodis Prætorium), in the Upper City, the residence of the Roman Procurator (Philo *de leg. ad Caium*, p. 1033 ε; cp. p. 1034 ε; Joseph. *B. J.* ii. 14. 8, v. 4. 4). Between these two palaces Christ was led when Pilate 'remitted' Him to Herod. (For a description of this palace see Joseph. *B. J.* v. 4. 4, and Farrar's *Life of Christ*, n. 364.)

7. Valley of the Kedron, or of Jehoshaphat. See note ch. xxvi. 31.

8. Valley of Hinnom or Gehenna [Γέεννα]. See note, ch. v. 22.

9. Aceldama (*τὸν ἀγρὸν τοῦ κεραμέως*, ch. xxvii. 7).

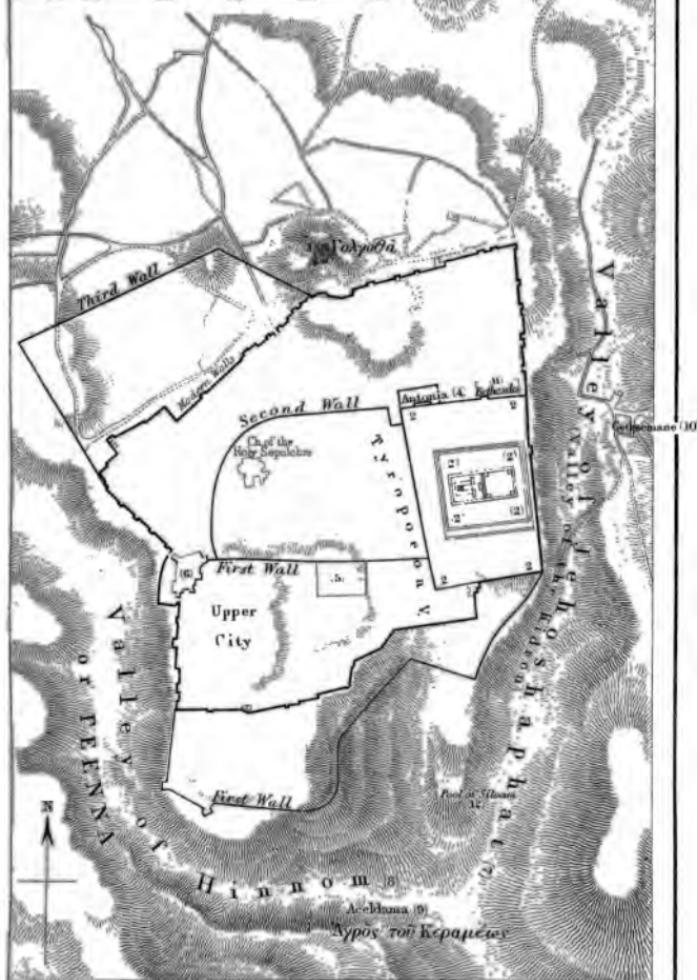
10. Gethsemane. Ch. xxvi. 36.

11. Bethesda, and 12, Pool of Siloam, not named in this Gospel.

# JERUSALEM

Scale English Yards

0 300 600 900 1200 1500 1800







## THE SEA OF GALILEE,

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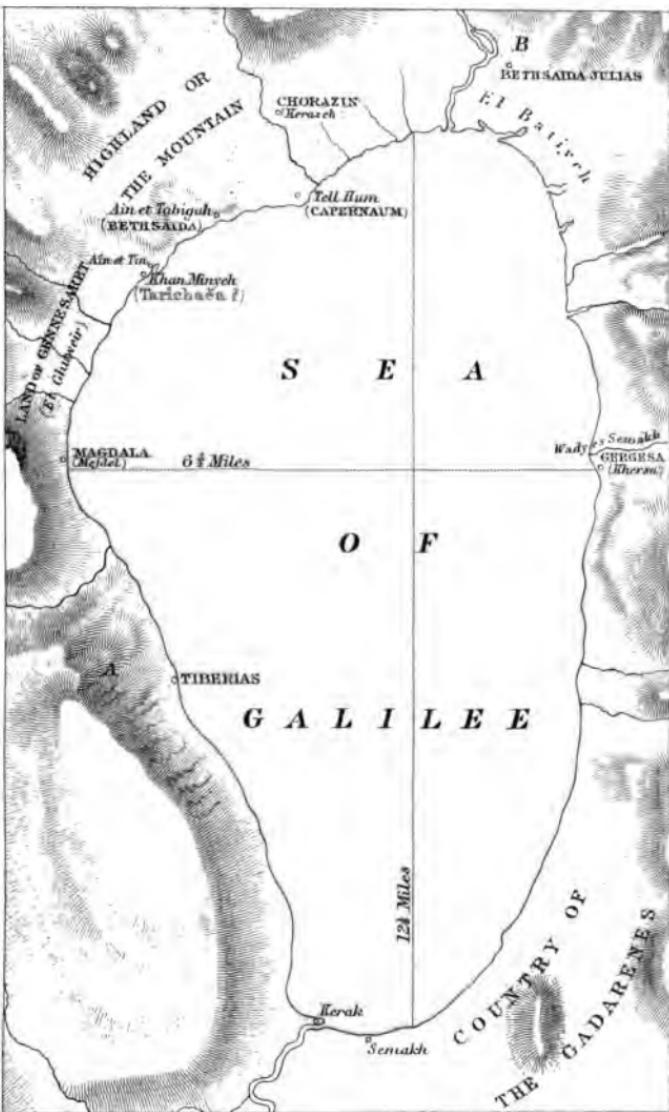
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## ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΘΘΑΙΟΝ

**1** <sup>1</sup>Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. <sup>2</sup>Ἀβραὰμ ἐγένυνησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγένυνησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγένυνησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, <sup>3</sup>Ἰούδας δὲ ἐγένυνησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ, Φαρὲς δὲ ἐγένυνησεν τὸν Ἐσρώμ, Ἐσρώμ δὲ ἐγένυνησεν τὸν Ἀράμ, <sup>4</sup>Ἀρὰμ δὲ ἐγένυνησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγένυνησεν τὸν Νααστῶν, Νααστῶν δὲ ἐγένυνησεν τὸν Σαλμὼν, <sup>5</sup>Σαλμὼν δὲ ἐγένυνησεν τὸν Βοὸς ἐκ τῆς Ραχάβ, Βοὸς δὲ ἐγένυνησεν τὸν Ἰωβὴδ ἐκ τῆς Ρούθ, Ἰωβὴδ δὲ ἐγένυνησεν τὸν Ἰεσσαῖ, <sup>6</sup>Ιεσσαῖ δὲ ἐγένυνησεν τὸν Δανεὶδ τὸν βασιλέα. Δανεὶδ δὲ ἐγένυνησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, <sup>7</sup>Σολομὼν δὲ ἐγένυνησεν τὸν Ροβοάμ, Ροβοάμ δὲ ἐγένυνησεν τὸν Ἀβιά, Ἀβιὰ δὲ ἐγένυνησεν τὸν Ἀσάφ, <sup>8</sup>Ἀσάφ δὲ ἐγένυνησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγένυνησεν τὸν Ἰωράμ, Ἰωρὰμ δὲ ἐγένυνησεν τὸν Ὁζείαν, <sup>9</sup>Ὁζείας δὲ ἐγένυνησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγένυνησεν τὸν Ἀχαζ, <sup>10</sup>Ἀχαζ δὲ ἐγένυνησεν τὸν Ἐζέκιαν, <sup>11</sup>Ἐζέκιας δὲ ἐγένυνησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγένυνησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγένυνησεν τὸν Ἰωσείαν, <sup>12</sup>Ἰωσείας δὲ ἐγένυνησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

<sup>12</sup> Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνος Ἰεχονίας ἐγένηται σεν τὸν Σαλαθιήλ, Σαλαθιὴλ δὲ ἐγένηται σεν τὸν Ζοροβάβελ, <sup>13</sup> Ζοροβάβελ δὲ ἐγένηται σεν τὸν Ἀβιουδ, Ἀβιουδ δὲ ἐγένηται σεν τὸν Ἐλιακείμ, Ἐλιακείμ δὲ ἐγένηται σεν τὸν Ἀζάρ, <sup>14</sup> Ἀζάρ δὲ ἐγένηται σεν τὸν Σαδὼκ, Σαδὼκ δὲ ἐγένηται σεν τὸν Ἀχείμ, Ἀχείμ δὲ ἐγένηται σεν τὸν Ἐλιουδ, <sup>15</sup> Ἐλιουδ δὲ ἐγένηται σεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγένηται σεν τὸν Μαθθάν, Μαθθάν δὲ ἐγένηται σεν τὸν Ἰακώβ, <sup>16</sup> Ἰακὼβ δὲ ἐγένηται σεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ οὗ ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

<sup>17</sup> Πάσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλώνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλώνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

<sup>18</sup> Τοῦ δὲ Ἰησοῦ Χριστοῦ ή γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἡ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἀγίου. <sup>19</sup> Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὡν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβούληθη λάθρᾳ ἀπολῦσαι αὐτήν. <sup>20</sup> ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἵδον ἀγγελος κυρίου κατ' ὅναρ ἐφάνη αὐτῷ λέγων, Ἰωσὴφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίᾳ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἀγίου. <sup>21</sup> τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν. <sup>22</sup> Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ρῆθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, <sup>23</sup> Ἰδού η παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ, ὃ ἐστιν μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός. <sup>24</sup> ἐγερθεὶς

δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὑπνου ἐποίησεν ὡς προσέταξεν  
αὐτῷ ὁ ἄγγελος κυρίου, καὶ παρέλαβεν τὴν γυναικά<sup>25</sup>  
αὐτοῦ· <sup>26</sup> καὶ οὐκ ἐγίνωσκεν αὐτὴν ἔως οὐ ἔτεκεν οὐδόν,  
καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

2 <sup>1</sup> Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς  
Ἰουδαίας ἐν ἡμέραις Ἡράδου τοῦ βασιλέως, ἵδον  
μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα <sup>2</sup> λέ-  
γοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων;  
εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἥλ-  
θομεν προσκυνήσαι αὐτῷ. <sup>3</sup> ἀκούσας δὲ ὁ βασιλεὺς  
Ἡρώδης ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ,  
<sup>4</sup> καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς  
τοῦ λαοῦ ἐπιυθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεν-  
νᾶται. <sup>5</sup> οἱ δὲ εἰπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας·  
οὗτος γὰρ γέγραπται διὰ τοῦ προφήτου, <sup>6</sup> Καὶ σὺ  
Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγε-  
μόσιν Ἰούδᾳ· ἐκ σοῦ γὰρ ἐξελεύσεται ἥγονύμενος, ὅστις  
ποιμανεῖ τὸν λαὸν μον τὸν Ἰσραὴλ. <sup>7</sup> τότε Ἡρώδης  
λάθρα καλέσας τοὺς μάγους ἡκρίβωσεν παρ' αὐτῶν  
τὸν χρόνον τοῦ φαινομένου ἀστέρος, <sup>8</sup> καὶ πέμψας  
αὐτὸν εἰς Βηθλεὲμ εἰπεν, Πορευθέντες ἐξετάσατε ἀκρι-  
βῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ  
μοι, ὅπως κάγὼ ἐλθὼν προσκυνήσω αὐτῷ. <sup>9</sup> οἱ δὲ  
ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἵδον ὁ  
ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς ἔως  
ἐλθὼν ἐστάθη ἐπάνω οὐ ἦν τὸ παιδίον. <sup>10</sup> ἵδοντες δὲ  
τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. <sup>11</sup> καὶ  
ἐλθύντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας  
τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ,  
καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν  
αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. <sup>12</sup> καὶ





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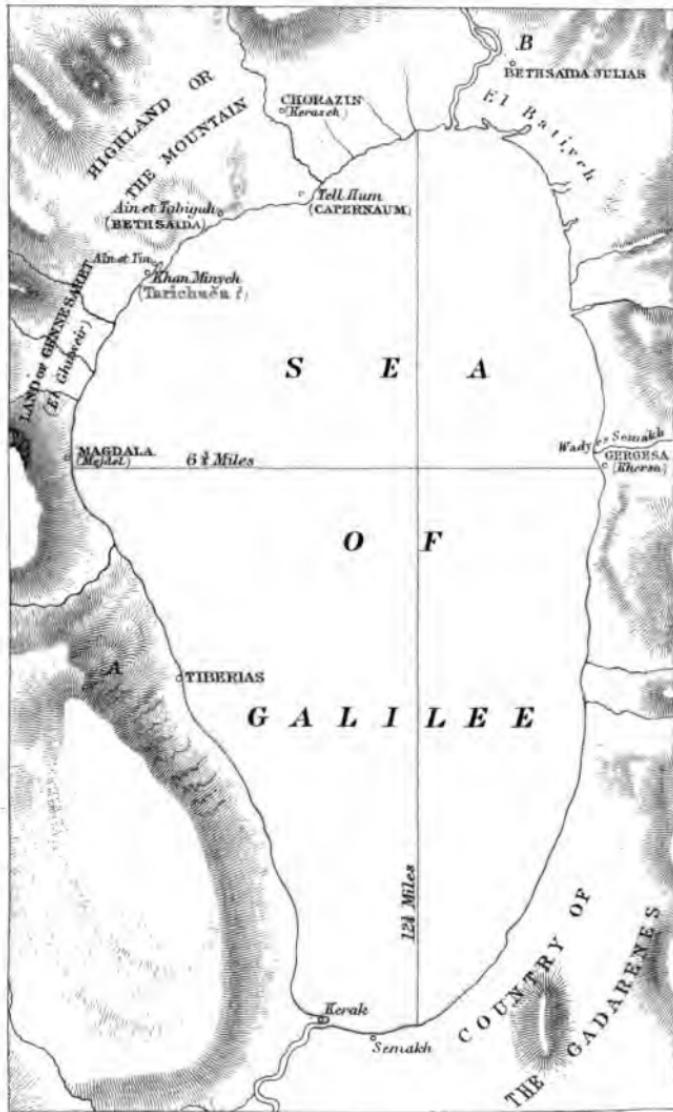
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1 Ἐβίθλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυΐδ υἱοῦ Ἀβραάμ. Ἡ Αβραὰμ ἐγένυνησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγένυνησεν τὸν Ἰακώβ, Ἰακὼβ δὲ ἐγένυνησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, Ἡ Ιούδας δὲ ἐγένυνησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ, Φαρὲς δὲ ἐγένυνησεν τὸν Ἐσρώμ, Ἐσρώμ δὲ ἐγένυνησεν τὸν Ἀράμ, Ἡ Αρὰμ δὲ ἐγένυνησεν τὸν Ἀμιναδάβ, Ἡ Αμιναδάβ δὲ ἐγένυνησεν τὸν Ναασσών, Ναασσών δὲ ἐγένυνησεν τὸν Σαλμών, Ἡ Σαλμών δὲ ἐγένυνησεν τὸν Βοὸς ἐκ τῆς Ραχάβ, Βοὸς δὲ ἐγένυνησεν τὸν Ἰωβὴδ ἐκ τῆς Ρούθ, Ἡ Ιωβὴδ δὲ ἐγένυνησεν τὸν Ἰεσσαλ, Ἡ Ιεσσαλ δὲ ἐγένυνησεν τὸν Δαυὲδ τὸν βασιλέα. Δαυὲδ δὲ ἐγένυνησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, Ἡ Σολομῶν δὲ ἐγένυνησεν τὸν Ροβοάμ, Ἡ Ροβοὰμ δὲ ἐγένυνησεν τὸν Ἀβιά, Ἡ Αβιὰ δὲ ἐγένυνησεν τὸν Ἀσάφ, Ἡ Ασάφ δὲ ἐγένυνησεν τὸν Ἰωσαφάτ, Ἡ Ιωσαφάτ δὲ ἐγένυνησεν τὸν Ἰωράμ, Ἡ Ιωρὰμ δὲ ἐγένυνησεν τὸν Ὁζελαν, Ἡ Ὁζελας δὲ ἐγένυνησεν τὸν Ἰωάθαμ, Ἡ Ιωάθαμ δὲ ἐγένυνησεν τὸν Ἀχαζ, Ἡ Ἀχαζ δὲ ἐγένυνησεν τὸν Ἐζεκίαν, Ἡ Ἐζεκίας δὲ ἐγένυνησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγένυνησεν τὸν Ἀμώς, Ἡ Ἀμώς δὲ ἐγένυνησεν τὸν Ἰωσελαν, Ἡ Ἰωσελας δὲ ἐγένυνησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλώνος.

<sup>12</sup> Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνος Ἰεχονίας ἐγένηται σειρά τὸν Σαλαθιήλ, Σαλαθιὴλ δὲ ἐγένηται σειρά τὸν Ζοροβάθελ, <sup>13</sup> Ζοροβάθελ δὲ ἐγένηται σειρά τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγένηται σειρά τὸν Ἐλιακείμ, Ἐλιακείμ δὲ ἐγένηται σειρά τὸν Ἀξάρ, <sup>14</sup> Ἀξάρ δὲ ἐγένηται σειρά τὸν Σαδώκ, Σαδώκ δὲ ἐγένηται σειρά τὸν Ἀχείμ, Ἀχείμ δὲ ἐγένηται σειρά τὸν Ἐλιούδ, <sup>15</sup> Ἐλιούδ δὲ ἐγένηται σειρά τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγένηται σειρά τὸν Μαθθίων, Μαθθίων δὲ ἐγένηται σειρά τὸν Ἰακώβ, <sup>16</sup> Ἰακώβ δὲ ἐγένηται σειρά τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ οὗ ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός. <sup>17</sup> Πάσαις οὖν αἷς γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλώνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλώνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

<sup>18</sup> Τοῦ δὲ Ἰησοῦ Χριστοῦ ή γένεσις οὕτως ήν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἡ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἀγίου. <sup>19</sup> Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὡν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν. <sup>20</sup> ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἵδού ἀγγελος κυρίου κατ' ὅναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ νιὸς Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γάρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἀγίου. <sup>21</sup> τέξεται δὲ νιόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γάρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν. <sup>22</sup> Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ρῆθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, <sup>23</sup> Ἰδοὺ η̄ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται νιόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ, ὃ ἐστιν μεθερμηνεύμενον μεθ' ημῶν ὁ θεός. <sup>24</sup> ἐγερθεὶς

δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὑπνου ἐποίησεν ὡς προσέταξεν  
αὐτῷ ὁ ἄγγελος κυρίου, καὶ παρέλαβεν τὴν γυναικα  
αὐτοῦ· <sup>καὶ</sup> καὶ οὐκ ἐγίνωσκεν αὐτὴν ἔως οὗ ἔτεκεν υἱόν,  
καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

**2** <sup>1</sup>Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς  
Ἰουδαίας ἐν ἡμέραις Ἡράδου τοῦ βασιλέως, ἵδον  
μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα <sup>2</sup>λέ-  
γοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων;  
εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἥλ-  
θομεν προσκυνῆσαι αὐτῷ. <sup>3</sup> ἀκούσας δὲ ὁ βασιλεὺς  
Ἡρώδης ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ,  
<sup>4</sup> καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῦς καὶ γραμματεῦς  
τοῦ λαοῦ ἐπινυθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεν-  
νᾶται. <sup>5</sup> οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας  
οὗτος γὰρ γέγραπται διὰ τοῦ προφήτου, <sup>6</sup> Καὶ σὺ  
Βηθλεὲμ, γῆ Ἰουδά, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγε-  
μόσιν Ἰουδά· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις  
ποιμανεῖ τὸν λαὸν μου τὸν Ἰσραὴλ. <sup>7</sup> τότε Ἡρώδης  
λάθρα καλέσας τοὺς μάγους ἡκρίβωσεν παρ' αὐτῶν  
τὸν χρόνον τοῦ φαινομένου ἀστέρος, <sup>8</sup> καὶ πέμψας  
αὐτοὺς εἰς Βηθλεὲμ εἰπεν, Πορευθέντες ἐξετάσατε ἀκρι-  
βῶς περὶ τοῦ παιδίου· ἐπάν δὲ εὗρητε, ἀπαγγείλατέ  
μοι, ὅπως κάγὼ ἐλθῶν προσκυνήσω αὐτῷ. <sup>9</sup> οἱ δὲ  
ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἵδον ὁ  
ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προηγεν αὐτοὺς ἔως  
ἐλθῶν ἐστάθη ἐπάνω οὐ νῦ τὸ παιδίον. <sup>10</sup> ἵδοντες δὲ  
τὸν ἀστέρα ἔχάρησαν χαρὰν μεγάλην σφόδρα. <sup>11</sup> καὶ  
ἐλθύντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας  
τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ,  
καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν  
αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. <sup>12</sup> καὶ

χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἀλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

<sup>14</sup> Ἀναχωρησάντων δὲ αὐτῶν, ἵδον ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσῆφ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἵσθι ἐκεῖ ἔως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. <sup>15</sup> ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, <sup>16</sup> καὶ ἦν ἐκεῖ ἔως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥῆθεν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Αἴγυπτου ἐκάλεσα τὸν νιόν μου.

<sup>16</sup> Τότε Ἡρώδης ἴδων ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἔθυμωθη λίαν, καὶ ἀποστείλας ἀνεῦλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἡκρίβωσεν παρὰ τῶν μάγων. <sup>17</sup> τότε ἐπληρώθη τὸ ῥῆθεν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος, <sup>18</sup> Φωνὴ ἐν Ραμά ἡκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολύς, Ραχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἥθελεν παρακληθῆναι, διτὶ οὐκ εἰσίν.

<sup>19</sup> Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἵδον ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσῆφ ἐν Αἴγυπτῳ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύοντος εἰς γῆν Ἰσραὴλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. <sup>20</sup> ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ.

<sup>22</sup> Ακούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ιουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου, ἐφοβήθη ἐκεῖ

ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὅναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας.<sup>23</sup> καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέθ· ὅπως πληρωθῇ τὸ ῥῆθεν διὰ τῶν προφητῶν ὃτι Ναζωραῖος κληθήσεται.

**3** <sup>1</sup>Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας,<sup>2</sup> λέγων, Μετανοεῖτε· ἥγγικεν γάρ ἡ βασιλεία τῶν οὐρανῶν.<sup>3</sup> οὗτος γάρ ἐστιν ὁ ῥῆθεν διὰ Ἡσαίου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.<sup>4</sup> αὐτὸς δὲ ὁ Ἰωάννης εἰλέχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὁσφὺν αὐτοῦ ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.<sup>5</sup> Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,<sup>6</sup> καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν.<sup>7</sup> ἴδων δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἰπεν αὐτοῖς, Γεννήματα ἔχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὁργῆς;<sup>8</sup> ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας,<sup>9</sup> καὶ μὴ δόξητε λέγειν· ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γάρ ὑμῖν ὃτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.<sup>10</sup> ἦδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.<sup>11</sup> ἔγω μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἵσχυρότερός μου ἐστίν, οὐ οὐκ εἰμὶ ἴκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίῳ καὶ πυρί.<sup>12</sup> οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ

συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

<sup>13</sup>Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἱορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπὸ αὐτοῦ. <sup>14</sup> ὁ δὲ διεκάλυεν αὐτὸν λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχης πρὸς μέ; <sup>15</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἀφες ἄρτι οὗτος γάρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. <sup>16</sup> βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὥδατος· καὶ ἴδον ἀνεψχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαίνον ὧσει περιστεράν, ἐρχόμενον ἐπ’ αὐτόν. <sup>17</sup> καὶ ἴδον φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

**4** <sup>1</sup>Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. <sup>2</sup> καὶ νηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα, ὕστερον ἐπείνασεν. <sup>3</sup> καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, Εἴ τιδος εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. <sup>4</sup> ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ρήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. <sup>5</sup> τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἀγίαν πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, <sup>6</sup> καὶ λέγει αὐτῷ, Εἴ τιδος εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. <sup>7</sup> ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. <sup>8</sup> πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὅρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πάσας

τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, <sup>9</sup> καὶ εἶπεν αὐτῷ, Ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. <sup>10</sup> τότε λέγει αὐτῷ ὁ Ἰησοῦς, "Τπαγε σατανᾶ· γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. <sup>11</sup> τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἵδοι ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

<sup>12</sup> Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. <sup>13</sup> καὶ καταλιπὼν τὴν Ναζαρὰ ἐλθὼν κατφύγησεν εἰς Καφαρναούμ τὴν παραθαλασσίαν ἐν ὄροις Ζαβουλῶν καὶ Νεφθαλείμ, <sup>14</sup> ἵνα πληρωθῇ τὸ ῥῆθεν διὰ Ἡσαίου τοῦ προφήτου λέγοντος, <sup>15</sup> Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλείμ, ὅδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἔθνων, <sup>16</sup> ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἰδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

<sup>17</sup> Ἀπὸ τότε ἦρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε· ἔγγικεν γάρ ἡ βασιλεία τῶν οὐρανῶν. <sup>18</sup> Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἰδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γάρ ἀλιεῖς. <sup>19</sup> καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. <sup>20</sup> οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἤκολούθησαν αὐτῷ. <sup>21</sup> Καὶ προβὰς ἐκεῖθεν εἰδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς. <sup>22</sup> οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἤκολούθησαν αὐτῷ.

<sup>23</sup> Καὶ περιῆγεν ὁ Ἰησοῦς ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδά-

σκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. <sup>καὶ</sup> καὶ ἀπήλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένοις καὶ δαιμονιζομένοις καὶ σεληνιαζομένοις καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς. <sup>καὶ</sup> καὶ ἡκολούθησαν αὐτῷ ὅχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

<sup>5</sup> <sup>τὸν</sup> ἕπεται δὲ τοὺς ὅχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

<sup>6</sup> καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων,

<sup>7</sup> Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

<sup>8</sup> Μακάριοι οἱ πρᾳεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

<sup>9</sup> Μακάριοι οἱ πεινῶντες, ὅτι αὐτοὶ παρακληθήσονται.

<sup>10</sup> Μακάριοι οἱ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

<sup>11</sup> Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

<sup>12</sup> Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄφονται.

<sup>13</sup> Μακάριοι οἱ εἰρηνοποιοί, ὅτι υἱὸς θεοῦ κληθήσονται.

<sup>14</sup> Μακάριοι οἱ δεδιωγμένοι ἔνεκεν δικαιοσθνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

<sup>15</sup> Μακάριοι ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἔνεκεν ἐμοῦ.

<sup>12</sup> Χαίρετε καὶ ἀγαλλιάσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

<sup>13</sup> Τμεῖς ἔστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἴσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

<sup>14</sup> Τμεῖς ἔστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὅρους κειμένη· <sup>15</sup> οὐδὲ καίουσιν λύχνους καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. <sup>16</sup> οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἰδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

<sup>17</sup> Μὴ νομίσητε ὅτι ἡλθον καταλῦσαι τὸν νόμον ἡ τοὺς προφήτας· οὐκ ἡλθον καταλῦσαι ἀλλὰ πληρῶσαι.

<sup>18</sup> ἀμὴν γὰρ λέγω ὑμῖν, ἔως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἵωτα ἐν ἡ μία κεραίᾳ οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἔως ἂν πάντα γένηται. <sup>19</sup> ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ὃς δὲ ἀν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>20</sup> λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

<sup>21</sup> Ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δὲ ἀν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. <sup>22</sup> ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δὲ ἀν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ὦ Ρακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δὲ ἀν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

<sup>23</sup> ἐὰν οὖν προσφέρης τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σου, <sup>24</sup> ἄφει ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπαγε πρώτον διαλλάγῃ τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. <sup>25</sup> Ισθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἔως ὅτου εἰ μετ' αὐτοῦ ἐν τῇ ὁδῷ· μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. <sup>26</sup> ἀμήν λέγω σοι, οὐ μὴ ἐξέλθης ἐκεῖθεν ἔως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. <sup>27</sup> Ἡκούσατε ὅτι ἐρρέθη, Οὐ μοιχεύσεις. <sup>28</sup> ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἥδη ἐμολχευσεν αὐτῆν ἐν τῇ καρδίᾳ αὐτοῦ. <sup>29</sup> εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σου· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῷ μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν. <sup>30</sup> καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοφον αὐτὴν καὶ βάλε ἀπὸ σου· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῷ μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ. <sup>31</sup> Ἐρρέθη δέ, "Ος ἀν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. <sup>32</sup> ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχάται.

<sup>33</sup> Πάλιν ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου. <sup>34</sup> ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· <sup>35</sup> μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως· <sup>36</sup> μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν

τρίχα λευκήν ποιῆσαι ἡ μέλαιναν. <sup>37</sup> ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναὶ, οὐ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἔστιν.

<sup>38</sup> Ἡκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. <sup>39</sup> ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα σου, στρέψου αὐτῷ καὶ τὴν ἄλλην. <sup>40</sup> καὶ τῷ θέλοντι σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφεις αὐτῷ καὶ τὸ ἴμάτιον· <sup>41</sup> καὶ ὅστις σε ἀγγαρεύσει μίλιον ἔν, ὑπαγέ μετ’ αὐτοῦ δύο. <sup>42</sup> τῷ αἰτοῦντι σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς.

<sup>43</sup> Ἡκούσατε ὅτι ἐρρέθη, Αγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἔχθρόν σου. <sup>44</sup> ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἔχθρούς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς. <sup>45</sup> ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηρούς καὶ ἀγαθούς καὶ βρέχει ἐπὶ δικαιούς καὶ ἀδίκους. <sup>46</sup> ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸν ποιοῦσιν; <sup>47</sup> καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφούς ὑμῶν μόνον, τέ περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνικοὶ τὸ αὐτὸν ποιοῦσιν; <sup>48</sup> ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἔστιν.

**6** <sup>1</sup> Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. <sup>2</sup> ὅταν οὖν ποιῆσης ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὡσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω

νῦμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. <sup>5</sup> σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τέ ποιεῖ ἡ δεξιά σου, <sup>6</sup> ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

<sup>5</sup> Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φίλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις. ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. <sup>6</sup> σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. <sup>7</sup> Προσευχόμενοι δὲ μὴ βαττολογήσητε ὥσπερ οἱ ἔθνικοι· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. <sup>8</sup> μὴ οὖν ὄμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὃν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αὐτῆσαι αὐτόν.

<sup>9</sup> Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου· <sup>10</sup> ἐλθάτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· <sup>11</sup> τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· <sup>12</sup> καὶ ἀφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν· <sup>13</sup> καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πουνηροῦ.

<sup>14</sup> Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· <sup>15</sup> ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

<sup>16</sup> "Οταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ

σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανώσιν τοῖς ἀνθρώποις νηστεύοντες. ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. <sup>17.</sup> σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, <sup>18.</sup> ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

<sup>19.</sup> Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὃπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὃπου κλέπται διορύσσουσιν καὶ κλέπτουσιν. <sup>20.</sup> θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὃπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὃπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. <sup>21.</sup> ὃπου γάρ ἔστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου. <sup>22.</sup> Ο λύχνος τοῦ σώματός ἔστιν ὁ ὀφθαλμός. ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ἦ, δόλον τὸ σῶμά σου φωτεινὸν ἔσται· <sup>23.</sup> ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ἦ, δόλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἔστιν, τὸ σκότος πόσον; <sup>24.</sup> Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἡ γὰρ τὸν ἔνα μισήσει καὶ τὸν ἔτερον ἀγαπήσει, ἡ ἐνδὸς ἀνθέξεται καὶ τοῦ ἔτερου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ· <sup>25.</sup> Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τὸ φάγητε ἡ τί πιητε· μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλείōν ἔστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; <sup>26.</sup> ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; <sup>27.</sup> τίς δὲ ἔξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἔνα; <sup>28.</sup> καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ

πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ τήθουσιν. <sup>29</sup> λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἔν τούτων. <sup>30</sup> εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, δλιγόπιστοι; <sup>31</sup> μὴ οὖν μεριμνήσητε λέγοντες, Τί φάγωμεν ἢ τί πίωμεν ἢ τί περιβαλώμεθα; <sup>32</sup> πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἴδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐρανιος ὅτι χρήζετε τούτων ἀπάντων. <sup>33</sup> ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. <sup>34</sup> μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει ἔαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακλα αὐτῆς.

**7** <sup>1</sup> Μὴ κρίνετε, ἵνα μὴ κριθῆτε· <sup>2</sup> ἐν φῷ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν φῷ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. <sup>3</sup> τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὄφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σφῷ ὄφθαλμῷ δοκὸν οὐ κατανοεῖς; <sup>4</sup> ἡ πῶς ἐρεῖς τῷ ἀδελφῷ σου, <sup>5</sup> Αφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὄφθαλμοῦ σου, καὶ ἴδου ἡ δοκὸς ἐν τῷ ὄφθαλμῷ σου. <sup>6</sup> ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὄφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὄφθαλμοῦ τοῦ ἀδελφοῦ σου.

<sup>6</sup> Μὴ δῶτε τὸ ἄγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

<sup>7</sup> Αἴτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. <sup>8</sup> πᾶς γὰρ ὁ αὐτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. <sup>9</sup> ἡ τίς ἐστιν ἐξ ὑμῶν ἀνθρωπος, ὃν αἰτήσει ὁ

·νίδις αὐτοῦ ἄρτου, μὴ λίθον ἐπιδώσει αὐτῷ; <sup>10</sup> ἡ καὶ  
ἰχθύν αὐτήσει, μὴ δόξιν ἐπιδώσει αὐτῷ; <sup>11</sup> εἰ οὖν ὑμεῖς  
πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις  
ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν ταῖς οὐρανοῖς  
δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτὸν. <sup>12</sup> πάντα οὖν ὅσα  
ἄν Θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ  
ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ  
προφῆται.

<sup>13</sup> Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα  
ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν  
ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς.  
<sup>14</sup> ὅτι στενὴ ἡ πύλη καὶ τεθλιμένη ἡ ὁδὸς ἡ ἀπάγουσα  
εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

<sup>15</sup> Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρ-  
χονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δέ  
εἰσιν λύκοι ἄρπαγες. <sup>16</sup> ἀπὸ τῶν καρπῶν αὐτῶν ἐπι-  
γνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν στα-  
φυλὰς ἡ ἀπὸ τριβόλων σῦκα; <sup>17</sup> οὕτως πᾶν δένδρον  
ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον  
καρποὺς πονηροὺς ποιεῖ. <sup>18</sup> οὐ δύναται δένδρον ἀγαθὸν  
καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς  
καλοὺς ποιεῖν. <sup>19</sup> πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν  
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. <sup>20</sup> ἄραγε ἀπὸ τῶν  
καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

<sup>21</sup> Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσελεύσεται  
εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέ-  
λημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. <sup>22</sup> πολλοὶ  
ἔροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ σῷ  
ὄνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὄνόματι δαιμόνια  
ἐξεβάλομεν, καὶ τῷ σῷ ὄνόματι δυνάμεις πολλὰς ἐποιή-  
σαμεν; <sup>23</sup> καὶ τότε ὅμοιογήσω αὐτοῖς ὅτι Οὐδὲποτε

ἔγνων ὑμᾶς, ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἔργαζόμενοι τὴν ἀνομίαν.

<sup>24</sup> Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις φόκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. <sup>25</sup> καὶ κατέβη ἡ βροχὴ καὶ ἥλθον οἱ ποταμοὶ καὶ ἐπινευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἐπεσεν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. <sup>26</sup> καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις φόκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. <sup>27</sup> καὶ κατέβη ἡ βροχὴ καὶ ἥλθον οἱ ποταμοὶ καὶ ἐπινευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἐπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη. <sup>28</sup> Καὶ ἐγένετο δὲ ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἔξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· <sup>29</sup> ἦν γὰρ διδάσκων αὐτοὺς ὡς ἔξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

**8** <sup>1</sup>Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὅρους, ἡκολούθησαν αὐτῷ ὄχλοι πολλοί. <sup>2</sup> καὶ ἵδον λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων, Κύριε, ἐὰν θέλῃς, δύνασαλ με καθαρίσαι. <sup>3</sup> καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων, Θέλω, καθαρίσθητι. καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. <sup>4</sup> καὶ λέγει αὐτῷ ὁ Ἰησοῦς, "Ορα μηδὲν εἴπης, ἀλλὰ ὑπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

<sup>5</sup> Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ, προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν <sup>6</sup> καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. <sup>7</sup> λέγει αὐτῷ, Ἐγώ ἐλθῶν θεραπεύσω αὐτόν. <sup>8</sup> ἀποκριθεὶς δὲ ὁ ἑκατόνταρχος

ἔφη, Κύριε, οὐκ εἰμὶ ἵκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγω, καὶ ἵαθήσεται ὁ παῖς μου. <sup>9</sup> καὶ γάρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἔξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, "Ἐρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. <sup>10</sup> ἀκούσας δὲ ὁ Ἰησοῦς ἔθαυμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν, "Ἄμην λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. <sup>11</sup> λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>12</sup> οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἔξωτερον· ἐκεὶ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>13</sup> καὶ εἶπεν ὁ Ἰησοῦς τῷ ἔκαποντάρχῃ, "Τπαγε, ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἵαθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.

<sup>14</sup> Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἰδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. <sup>15</sup> καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἤγέρθη, καὶ διηκόνει αὐτῷ. <sup>16</sup> ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγω, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν, <sup>17</sup> ὅπως πληρωθῇ τὸ ρῆθεν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἐλαβεν καὶ τὰς νόσους ἐβάστασεν.

<sup>18</sup> Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὅχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. <sup>19</sup> καὶ προσελθὼν εἰς γραμματεὺς εἴπεν αὐτῷ, Διδάσκαλε, ἀκολουθίσω σοι ὅπου ἔὰν ἀπέρχῃ. <sup>20</sup> καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὃ δὲ νίδις τοῦ ἀνθρώπου οὐκ

ἔχει ποῦ τὴν κεφαλὴν κλίνη. <sup>21</sup> ἔτερος δὲ τῶν μαθητῶν εἰπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. <sup>22</sup> ὁ δὲ Ἰησοῦς λέγει αὐτῷ, Ἀκολούθει μοι, καὶ ἄφεις τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

<sup>23</sup> Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἡκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>24</sup> καὶ ἵδον σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν. <sup>25</sup> καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες, Κύριε σῶσον, ἀπολλύμεθα. <sup>26</sup> καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλυγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. <sup>27</sup> οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες, Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἀνεμοὶ καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;

<sup>28</sup> Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἔξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἴσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. <sup>29</sup> καὶ ἵδον ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοι, υἱὲ τοῦ θεοῦ; ἦλθες ὡδε πρὸ καιροῦ βασανίσαι ἡμᾶς; <sup>30</sup> ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. <sup>31</sup> οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. <sup>32</sup> καὶ εἶπεν αὐτοῖς, Τπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἵδον ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. <sup>33</sup> οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. <sup>34</sup> καὶ ἵδον πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἴδοντες

αὐτὸν παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὄρίων αὐτῶν.

**9** <sup>1</sup> Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν, καὶ ἦλθεν εἰς τὴν Ἰδίαν πόλιν. <sup>2</sup> καὶ ἵδον προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλινῆς βεβλημένον. καὶ ἵδων ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει τέκνον, ἀφίενταί σου αἱ ἀμαρτίαι. <sup>3</sup> καὶ ἵδον τινὲς τῶν γραμματέων εἴπον ἐν ἑαυτοῖς, Οὗτος βλασphemεῖ. <sup>4</sup> καὶ ἵδων ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἰνατί ἐνθυμεῖσθε, πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; <sup>5</sup> τί γάρ ἐστιν εὐκοπώτερον εἰπεῖν, Ἀφίενταί σου αἱ ἀμαρτίαι, ή εἰπεῖν, Ἐγειρε καὶ περιπάτει; <sup>6</sup> ἵνα δὲ εἰδῆτε ὅτι ἔξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἀμαρτίας, τότε λέγει τῷ παραλυτικῷ, Ἐγερθεὶς ἀρόν σου τὴν κλινήν καὶ ὑπαγε εἰς τὸν ὄlkόν σου. <sup>7</sup> καὶ ἐγέρθεις ἀπῆλθεν εἰς τὸν οἴκον αὐτοῦ. <sup>8</sup> ἵδοντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἔξουσίαν τοιαύτην τοῖς ἀνθρώποις.

**9** Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἰδεν ἀνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἤκολούθησεν αὐτῷ.

**10** Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἵδον πολλοὶ τελῶναι καὶ ἀμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. <sup>11</sup> καὶ ἵδοντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διατί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθλεῖ ὁ διδάσκαλος ὑμῶν; <sup>12</sup> ὁ δὲ ἀκούσας εἶπεν, Οὐ χρείαν ἔχουσιν οἱ ἴσχυοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες. <sup>13</sup> πορευθέντες δὲ μάθετε τί ἐστιν, Ἐλεος θέλω καὶ οὐ θυσίαν. οὐ γάρ ἥλθον καλέσαι δικαίους ἀλλὰ ἀμαρτωλούς.

<sup>14</sup> Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; <sup>15</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶν πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἔστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. <sup>16</sup> οὐδέποτε δὲ ἐπιβάλλει ἐπιβλημα ράκους ἀγνάφου ἐπὶ ίματιῷ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ίματίου, καὶ χεῖρον σχίσμα γίνεται. <sup>17</sup> οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχείται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότεροι συντηροῦνται.

<sup>18</sup> Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἵδον ἄρχων ἐλθὼν προσεκύνει αὐτῷ, λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν, ἀλλὰ ἐλθὼν ἐπιθεις τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. <sup>19</sup> καὶ ἐγερθεὶς ὁ Ἰησοῦς ἡκολούθει αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. <sup>20</sup> καὶ ἵδον γυνὴ αἵμορροῦσα δώδεκα ἔτη προσελθοῦσα ὅπισθεν ἤψατο τοῦ κρασπέδου τοῦ ίματίου αὐτοῦ. <sup>21</sup> ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἄφωμαι τοῦ ίματίου αὐτοῦ, σωθήσομαι. <sup>22</sup> ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἵδων αὐτὴν εἶπεν, Θάρσει θύγατερ, ή πίστις σου σέσωκέν σε. καὶ ἐσώθῃ ή γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. <sup>23</sup> καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἵδων τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον <sup>24</sup> ἔλεγεν, Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. <sup>25</sup> ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἡγέρθη τὸ κοράσιον. <sup>26</sup> καὶ ἐξῆλθεν ἡ φήμη αὐτῇ εἰς ὅλην τὴν γῆν ἐκείνην.

<sup>27</sup> Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἡκολούθησαν

αὐτῷ δύο τυφλοὶ κράζουτες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὸς Δανεῖδ. <sup>28</sup> ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναι, κύριε. <sup>29</sup> τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. <sup>30</sup> καὶ ἀνεῳχθησαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων, Ὁράτε μηδεὶς γινωσκέτω. <sup>31</sup> οἱ δὲ ἔξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

<sup>32</sup> Αὐτῶν δὲ ἔξερχομένων, ἵδου προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. <sup>33</sup> καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός, καὶ ἐθαύμασαν οἱ ὅχλοι λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ· <sup>34</sup> οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

<sup>35</sup> Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πάσαν νόσον καὶ πάσαν μαλακίαν. <sup>36</sup> ἵδων δὲ τοὺς ὅχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἡσαν ἐσκυλμένοι καὶ ἐριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. <sup>37</sup> τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὄλιγοι· <sup>38</sup> δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

**10** <sup>1</sup> Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἔξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτά, καὶ θεραπεύειν πάσαν νόσον καὶ πᾶσαν μαλακίαν. <sup>2</sup> Τῶν δὲ δώδεκα ἀποστόλων τὰ ὄντοτα ἐστιν ταῦτα· πρώτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, Ἰάκωβος ὁ τοῦ

Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, <sup>3</sup> Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος, <sup>4</sup> Σίμων ὁ Καναναῖος καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

<sup>5</sup> Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε· <sup>6</sup> πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκουν Ἰσραὴλ. <sup>7</sup> πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι ἥγιγικεν ἡ βασιλεία τῶν οὐρανῶν. <sup>8</sup> ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγέρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. <sup>9</sup> μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, <sup>10</sup> μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἀξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. <sup>11</sup> εἰς ἣν δὲ ἀν πόλιν ἡ κώμην εἰσέλθητε, ἔξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κακέν μείνατε ἔως ἂν ἔξελθητε. <sup>12</sup> εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. <sup>13</sup> καὶ ἐὰν μὲν ἡ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἡ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ἡμᾶς ἐπιστραφήτω. <sup>14</sup> καὶ ὃς ἀν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἔξερχόμενοι ἔξω τῆς οἰκίας ἡ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. <sup>15</sup> ἀμήν λέγω ἴμῦν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἡ τῇ πόλει ἐκείνῃ.

<sup>16</sup> Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὅφεις καὶ ἀκέραιοι ὡς αἱ περιστέραι. <sup>17</sup> προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστίγωσουσιν ὑμᾶς· <sup>18</sup> καὶ ἐπὶ ἥγεμόνας

δὲ καὶ βασιλεῖς ἀχθήσεσθε ἔνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. <sup>19</sup> ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἡ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τὸ λαλῆσητε· <sup>20</sup> οὐ γὰρ ὑμεῖς ἔστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. <sup>21</sup> παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνου, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. <sup>22</sup> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὃ δὲ ὑπομείνας εἰς τέλος, οὐτος σωθήσεται. <sup>23</sup> ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἔως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. <sup>24</sup> Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. <sup>25</sup> ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ. <sup>26</sup> μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἔστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. <sup>27</sup> ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτὶ· καὶ ὁ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. <sup>28</sup> καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. <sup>29</sup> οὐχὶ δύο στρουθία ἀσταρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. <sup>30</sup> ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν. <sup>31</sup> μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. <sup>32</sup> Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν

οὐρανοῖς· <sup>33</sup> ὅστις δὲ ἀν ἀρνήσηται με ἐμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κάγω αὐτὸν ἐμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

<sup>34</sup> Μὴ νομίσητε ὅτι ἡλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἡλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. <sup>35</sup> ἡλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ οὐμφην κατὰ τῆς πενθερᾶς αὐτῆς, <sup>36</sup> καὶ ἔχθροι τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. <sup>37</sup> Οἱ φιλῶν πατέρα ἡ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἡ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, <sup>38</sup> καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. <sup>39</sup> ὁ εὑρὰν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εύρήσει αὐτήν.

<sup>40</sup> Οἱ δεχόμενοι ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστελλαντά με. <sup>41</sup> ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται. <sup>42</sup> καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

**11** <sup>1</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

<sup>2</sup> Οἱ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας διὰ τῶν μαθητῶν αὐτοῦ <sup>3</sup> εἶπεν αὐτῷ, Σὺ εἰς ὁ ἐρχόμενος, ἡ ἔτερον προσδοκῶμεν; <sup>4</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννη ἡ ἀκούετε καὶ βλέπετε· <sup>5</sup> τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούονται, καὶ νεκροὶ ἐγείρον-

*ται καὶ πτωχοὶ εὐαγγελίζονται· ὁ καὶ μακάριός ἐστιν ὃς ἔὰν μὴ σκανδαλισθῇ ἐν ἐμοί.*

<sup>7</sup> Τούτων δὲ πορευομένων ἥρξατο ὁ Ἰησοῦς λέγειν τοῖς ὅχλοις περὶ Ἰωάννου, Τί ἔξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; <sup>8</sup> ἀλλὰ τί ἔξήλθατε ἵδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἴδού οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶν· <sup>9</sup> ἀλλὰ τί ἔξήλθατε; προφήτην ἵδεῖν; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. <sup>10</sup> οὐτός ἐστιν περὶ οὗ γέγραπται, Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. <sup>11</sup> ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῦς γυναικῦ μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. <sup>12</sup> ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἔως ἅρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἄρπάζουσιν αὐτήν. <sup>13</sup> πάντες γάρ οἱ προφῆται καὶ ὁ νόμος ἔως Ἰωάννου ἐπροφήτευσαν, <sup>14</sup> καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. <sup>15</sup> ὁ ἔχων ὡτα ἀκούειν ἀκούετω.

<sup>16</sup> Τίνι δὲ ὄμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς, ἣ προσφωνοῦντα τοῖς ἑτέροις <sup>17</sup> λέγονται, Ήλύγσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν, καὶ οὐκ ἐκόψασθε. <sup>18</sup> ἥλθεν γάρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγονται, Δαιμόνιον ἔχει. <sup>19</sup> ἥλθεν δὲ οὐδὲς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγονται, Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

<sup>20</sup> Τότε ἥρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῦσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν, <sup>21</sup> Οὐαὶ

σοι Χοραξέν, οὐαί σοι Βηθσαΐδάν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἀν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. <sup>22</sup> πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἡ ὑμῖν. <sup>23</sup> καὶ σὺ Καφαρναούμ, μὴ ἔως οὐρανοῦ ὑψωθῆσῃ; ἔως ἂδου καταβιβασθῆσῃ, ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν ἀν μέχρι τῆς σήμερον. <sup>24</sup> πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἡ σοί.

<sup>25</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαί σοι πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ σηπίοις <sup>26</sup> ναὶ ὁ πατήρ, ὅτι οὗτος ἐγένετο εὐδοκία ἔμπροσθέν σου. <sup>27</sup> Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ φῶ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

<sup>28</sup> Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. <sup>29</sup> ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. <sup>30</sup> ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἔστιν.

**12** <sup>1</sup>Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπενιασαν, καὶ ἥρξαντο τίλλειν στάχνας καὶ ἐσθίειν. <sup>2</sup> οἱ δὲ Φαρισαῖοι ιδόντες εἶπαν αὐτῷ, Ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. <sup>3</sup> ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ, ὅτε ἐπενιασεν καὶ οἱ μετ' αὐτοῦ; <sup>4</sup> πῶς εἰσῆλθεν εἰς τὸν οἴκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν;

ὅ οὐκ ἔξδον ἡν αὐτῷ φαγεῖν οὐδὲ τοῦς μετ' αὐτοῦ, εἰ μὴ τοῖς ἵερεύσια μόνοις; <sup>5</sup> ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἵερεῖς ἐν τῷ ἵερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀνατιούσιν; <sup>6</sup> λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζον ἔστιν ὁδε. <sup>7</sup> εἰ δὲ ἐγνώκειτε τί ἔστιν, <sup>8</sup> Ἐλεος θέλω καὶ οὐ θυσίαν, οὐκ ἀν κατεδικάσατε τοὺς ἀναιτίους. <sup>9</sup> κύριος γάρ ἔστιν τοῦ σαββάτου ὁ νιὸς τοῦ ἀνθρώπου.

<sup>10</sup> Καὶ μεταβὰς ἐκεῖθεν ἥλθεν εἰς τὴν συναγωγὴν αὐτῶν. <sup>11</sup> καὶ ἵδον ἄνθρωπος χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύειν; <sup>12</sup> Λία κατηγορήσωσιν αὐτοῦ. <sup>13</sup> ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἔξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἔν, καὶ ἔὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸν καὶ ἐγερεῖ; <sup>14</sup> πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου· ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. <sup>15</sup> τότε λέγει τῷ ἀνθρώπῳ, Ἐκτεινόν σου τὴν χεῖρα· καὶ ἔξέτεινεν, καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη.

<sup>16</sup> Ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν. <sup>17</sup> ὁ δὲ Ἰησοῦς γνοὺς ἀνεχάρησεν ἐκεῖθεν. καὶ ἡκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, <sup>18</sup> καὶ ἐπετίμησεν αὐτοῖς Λίᾳ μὴ φανερὸν αὐτὸν ποιήσωσιν. <sup>19</sup> Λία πληρωθῆ τὸ ρήθεν διὰ Ἡσαίου τοῦ προφήτου λέγοντος, <sup>20</sup> Ἰδού ὁ παῖς μου ὃν ἡρέτισα, ὁ ἀγαπητός μου εἰς ὃν ηὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖν. <sup>21</sup> οὐκ ἐρίσει οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. <sup>22</sup> κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἔως ἂν

ἐκβάλῃ εἰς νῦνος τὴν κρίσιν. <sup>㉙</sup> καὶ τῷ ὀνόματι αὐτοῦ  
ἔθνη ἐλπιοῦσιν.

<sup>㉚</sup> Τότε προσηγέρθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ  
κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν  
καὶ βλέπειν. <sup>㉛</sup> καὶ ἔξισταντο πάντες οἱ ὄχλοι καὶ  
ἔλεγον, Μήτι οὐτός ἐστιν ὁ νιὸς Δαυεὶδ; <sup>㉕</sup> οἱ δὲ  
Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει  
τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἀρχοντι τῶν  
δαιμονίων. <sup>㉖</sup> εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἰπεν  
αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρη-  
μοῦται, καὶ πᾶσα πόλις ἡ οἰκλα μερισθεῖσα καθ' ἑαυ-  
τῆς οὐ σταθήσεται. <sup>㉗</sup> καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν  
ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται  
ἡ βασιλεία αὐτοῦ; <sup>㉘</sup> καὶ εἰ ἐγώ ἐν Βεελζεβοὺλ ἐκ-  
. βάλλω τὰ δαιμόνια, οἱ νιὸι ὑμῶν ἐν τίνι ἐκβάλλουσιν;  
διὰ τούτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. <sup>㉙</sup> εἰ δὲ ἐν πνεύ-  
ματι θεοῦ ἐγώ ἐκβάλλω τὰ δαιμόνια, ἀρα ἔφθασεν ἐφ'  
ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. <sup>㉚</sup> ἡ πῶς δύναται τις εἰσελθεῖν  
εἰς τὴν οἰκλαν τοῦ ἵσχυροῦ καὶ τὰ σκεύη αὐτοῦ ὅρπάσαι,  
ἐὰν μὴ πρῶτον δήσῃ τὸν ἵσχυρόν; καὶ τότε τὴν οἰκλαν  
αὐτοῦ διαρπάσει. <sup>㉛</sup> ὁ μὴ ὧν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν,  
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

<sup>㉛</sup> Διὰ τούτο λέγω ὑμῖν, πᾶσα ἀμαρτία καὶ βλα-  
σφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος  
βλασφημία οὐκ ἀφεθήσεται. <sup>㉜</sup> καὶ ὃς ἐὰν εἴπῃ λόγον  
κατὰ τοῦ νιοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δὲ  
ἀν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἀγίου, οὐκ ἀφεθήσεται  
αὐτῷ οὔτε ἐν τούτῳ τῷ αἰώνι οὔτε ἐν τῷ μέλλοντι. <sup>㉝</sup> Ή  
ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν,  
ἡ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ  
σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

<sup>“</sup>γεννήματα ἔχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηρὸι ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.<sup>35</sup> ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει τὰ ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.<sup>36</sup> λέγω δὲ ὑμῖν ὅτι πᾶν ρῆμα ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.<sup>37</sup> ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

<sup>38</sup> Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἴδεῖν.<sup>39</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὸς σημεῖον ἐπιζητεῖν, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.<sup>40</sup> ὥσπερ γὰρ ἡν 'Ιωνᾶς ἐν τῇ κοιλίᾳ τοῦ κῆτος τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.<sup>41</sup> ἀνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν, ὅτι μετενόσαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἴδου πλεῖον Ἰωνᾶ ὡδε.<sup>42</sup> βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν, ὅτι ἥλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἴδου πλεῖον Σολομῶνος ὡδε.

<sup>43</sup> Οταν δὲ τὸ ἀκάθαρτον πνεῦμα ἔξελθη ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει. <sup>44</sup> τότε λέγει, Εἰς τὸν οἰκόν μου ἐπιστρέψω ὅθεν ἔξηλθον. καὶ ἐλθὼν εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον. <sup>45</sup> τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἐπτὰ ἔτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖν,

καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ ποιηρᾷ.

<sup>46</sup> "Ετι αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἵδον ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι. <sup>47</sup> Ἐπειν δέ τις αὐτῷ, Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι. <sup>48</sup> ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ, Τίς ἔστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοὶ μου; <sup>49</sup> καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἰδού ἡ μήτηρ μου καὶ οἱ ἀδελφοὶ μου· <sup>50</sup> ὅστις γὰρ ἀν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἔστιν. <sup>51</sup>

**13** <sup>1</sup>Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔξελθων ὁ Ἰησοῦς ἐκ τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν. <sup>2</sup> καὶ συνῆχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἴγιαλὸν εἰστήκει. <sup>3</sup> καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοὺ ἔξηλθεν ὁ σπείρων τοῦ σπείρειν. <sup>4</sup> καὶ ἐν τῷ σπείρειν αὐτὸν ἀ μὲν ἐπεσεν παρὰ τὴν ὁδόν, καὶ ἡλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτά. <sup>5</sup> ἄλλα δὲ ἐπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἰχεν γῆν πολλήν, καὶ εὐθέως ἔξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς· <sup>6</sup> ἡλίου δὲ ἀνατείλαντος ἐκάυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἔξηράνθη. <sup>7</sup> ἄλλα δὲ ἐπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπιξαν αὐτά. <sup>8</sup> ἄλλα δὲ ἐπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδουν καρπόν, ὃ μὲν ἐκατόν, ὃ δὲ ἔξήκοντα, ὃ δὲ τριάκοντα. <sup>9</sup> ὁ ἔχων ὧτα ἀκούετω.

<sup>10</sup> Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διατέλεν παραβολαῖς λαλεῖς αὐτοῖς; <sup>11</sup> ὁ δὲ ἀποκριθεὶς εἶπεν

αὐτοῖς ὅτι 'Τμῆν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνους δὲ οὐ δέδοται.<sup>12</sup> ὅστις γάρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.<sup>13</sup> διὰ τούτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέποντιν καὶ ἀκούοντες οὐκ ἀκούοντιν οὐδὲ συνιοῦσιν.<sup>14</sup> καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία 'Ησαῖον ἡ λέγουσα, Ἀκοῇ ἀκούστε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.<sup>15</sup> ἐπαχύνθη γάρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ωσὶν βαρέως ἥκουσαν, καὶ τοὺς ὄφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὄφθαλμοῖς καὶ τοῖς ωσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἵσομαι αὐτούς.<sup>16</sup> ὑμῶν δὲ μακάριοι οἱ ὄφθαλμοὶ ὅτι βλέποντιν, καὶ τὰ ώτα ὑμῶν ὅτι ἀκούοντιν.<sup>17</sup> ἀμὴν γάρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἴδειν ἢ βλέπετε, καὶ οὐκ εἰδαν, καὶ ἀκούσαι ἢ ἀκούετε, καὶ οὐκ ἤκουσαν.

<sup>18</sup> Τμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειραντος.<sup>19</sup> παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτος ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.<sup>20</sup> ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτος ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν·<sup>21</sup> οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλιψεως ἡ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.<sup>22</sup> ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτος ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰώνος καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.<sup>23</sup> ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτος ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς,

ὅς δὴ καρποφορεῖ καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἔξηκοντα,  
ὅ δὲ τριάκοντα.

<sup>24</sup> Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων,  
‘Ομοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπει-  
ραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.<sup>25</sup> ἐν δὲ τῷ  
καθεύδειν τοὺς ἀνθρώπους ἥλθεν αὐτοῦ ὁ ἔχθρος καὶ  
ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.  
<sup>26</sup> ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν,  
τότε ἐφάνη καὶ τὰ ζιζάνια.<sup>27</sup> προσελθόντες δὲ οἱ  
δοῦλοι τοῦ οἰκοδεσπότου εἰπον αὐτῷ, Κύριε, οὐχὶ καλὸν  
σπέρμα ἐσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει  
ζιζάνια;<sup>28</sup> ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἀνθρωπος τοῦτο  
ἐποίησεν. οἱ δὲ δοῦλοι αὐτῷ λέγουσιν, Θέλεις οὖν  
ἀπελθόντες συλλέξωμεν αὐτά;<sup>29</sup> ὁ δὲ φησίν, Οὐ,  
μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἄμα αὐτοῖς  
τὸν σῖτον.<sup>30</sup> ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι  
τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοὺς  
θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε  
αὐτὰ εἰς δεσμὰς πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον  
συναγάγετε εἰς τὴν ἀποθήκην μου.

<sup>31</sup> Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, ‘Ο-  
μοία ἔστιν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως,  
ὸν λαβὼν ἀνθρώπος ἐσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ.<sup>32</sup> ὁ  
μικρότερον μέν ἔστιν πάντων τῶν σπερμάτων, ὃταν δὲ  
αὐξηθῇ, μεῖζον τῶν λαχάνων ἔστιν καὶ γίνεται δένδρον,  
ῶστε ἐλθείν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν  
ἐν τοῖς κλάδοις αὐτοῦ.

<sup>33</sup> Ἀλλην παραβολὴν ἐλάλησεν αὐτοῖς, ‘Ομοία ἔστιν  
ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἦν λαβούσα γυνὴ<sup>34</sup>  
ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἔως οὐ ἔξυμώθῃ  
ὅλον.<sup>35</sup> Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παρα-

βολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς,<sup>35</sup> ὅπως πληρωθῇ τὸ ρῆθεν διὰ τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.

<sup>36</sup> Τότε ἀφεὶς τοὺς ὄχλους ἡλθεν εἰς τὴν οἰκλαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.<sup>37</sup> ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ σπείρων τὸ καλὸν σπέρμα ἔστιν ὁ νιὸς τοῦ ἀνθρώπου, ὁ δὲ ἀγρός ἔστιν ὁ κόσμος·<sup>38</sup> τὸ δὲ καλὸν σπέρμα, οὗτοι εἰσιν οἱ νιὸι τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ νιὸι τοῦ πονηροῦ,<sup>39</sup> ὁ δὲ ἔχθρος ὁ σπείρας αὐτά ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰώνιος ἔστιν, οἱ δὲ θερισταὶ ἄγγελοι εἰσιν.<sup>40</sup> ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαλεταὶ, οὕτως ἔσται ἐν τῷ συντελείᾳ τοῦ αἰώνος.<sup>41</sup> ἀποστελεῖ ὁ νιὸς τοῦ ἀνθρώπου τοὺς ἀγρέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,<sup>42</sup> καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεὶ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων.<sup>43</sup> τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῷ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὡτὰ ἀκούετω.

<sup>44</sup> Ὁμοία ἔστιν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

<sup>45</sup> Πάλιν ὁμοία ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας.<sup>46</sup> εὑρὼν δὲ ἔνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἡγόρασεν αὐτόν.

<sup>47</sup> Πάλιν ὁμοία ἔστιν ἡ βασιλεία τῶν οὐρανῶν

σαγήνη βληθείση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούση·<sup>48</sup> ἦν δὲ ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον.<sup>49</sup> οὗτος ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος ἔξελεύσονται οἱ ἄγγελοι καὶ ἀφοριούσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,<sup>50</sup> καὶ βαλούσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων.

<sup>51</sup> Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναὶ.  
<sup>52</sup> ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καὶ παλαιά.

<sup>53</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταῦτας, μετῆρεν ἐκεῖθεν.<sup>54</sup> καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;<sup>55</sup> οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας;<sup>56</sup> καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ήμᾶς εἰσὶν; πόθεν οὖν τούτῳ ταῦτα πάντα;<sup>57</sup> καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.<sup>58</sup> καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

**14** <sup>1</sup>Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ,<sup>2</sup> καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὐτός ἔστιν Ἰωάννης ὁ βαπτιστής αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν

αὐτῷ. <sup>³</sup> ὁ γάρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἐν τῇ φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναικα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. <sup>⁴</sup> ἐλεγεν γάρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστίν σοι ἔχειν αὐτήν, <sup>⁵</sup> καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. <sup>⁶</sup> γενεσίοις δὲ γενομένοις τοῦ Ἡρώδου ὡρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἡρόδῃ, <sup>⁷</sup> ὅθεν μεθ' ὄρκου ὡμολόγησεν αὐτῇ δοῦναι ὁ ἐὰν αἰτήσηται. <sup>⁸</sup> ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὅδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>⁹</sup> καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι, <sup>¹⁰</sup> καὶ πέμψας ἀπεκεφάλισεν Ἰωάννην ἐν τῇ φυλακῇ. <sup>¹¹</sup> καὶ ἤνεχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. <sup>¹²</sup> καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤραν τὸ πτῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦν. <sup>¹³</sup> ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἴδιαν· καὶ ἀκούσαντες οἱ ὄχλοι ἡκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

<sup>¹⁴</sup> Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. <sup>¹⁵</sup> ὄψις δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἡδη παρῆλθεν· ἀπόλυτον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ὠγοράσωσιν ἐαυτοῖς βρώματα. <sup>¹⁶</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. <sup>¹⁷</sup> οἱ δὲ λέγοντες αὐτῷ, Οὐκ ἔχομεν ὅδε εἰ μὴ πέντε ἄρτους καὶ δύο ἵχθύας. <sup>¹⁸</sup> ὁ δὲ εἶπεν, Φέρετέ μοι ὅδε αὐτούς. <sup>¹⁹</sup> καὶ κελεύσας τοὺς ὄχλους

ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἵχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν, καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἵ δὲ μαθηταὶ τοὺς ὅχλοις. <sup>20</sup> καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν, καὶ ἦραν τὸ περισσεῖον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις. <sup>21</sup> οἱ δὲ ἐσθίοντες ἤσαν ἀνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.

<sup>22</sup> Καὶ εὐθέως ἡνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὐ ἀπολύσῃ τοὺς ὅχλους. <sup>23</sup> καὶ ἀπολύσας τοὺς ὅχλους ἀνέβη εἰς τὸ ὄρος κατ' ἴδιαν προσεύξασθαι. ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ. <sup>24</sup> τὸ δὲ πλοῖον ἥδη μέσον τῆς θαλάσσης ἦν βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. <sup>25</sup> τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἥλθεν πρὸς αὐτὸν περιπατῶν ἐπὶ τὴν θάλασσαν. <sup>26</sup> καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τῆς θαλάσσης περιπατῶντα ἐταράχθησαν λέγοντες ὅτι Φάντασμά ἔστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. <sup>27</sup> εὐθὺς δὲ ἐλάλησεν αὐτοῖς λέγων, Θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε. <sup>28</sup> ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἴ, κέλευσόν με ἐλθεῖν πρός σε ἐπὶ τὰ ὕδατα. <sup>29</sup> ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν Ἰησοῦν. <sup>30</sup> βλέπων δὲ τὸν ἄνεμον ἵσχυρὸν ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με. <sup>31</sup> εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὁλιγόπιστε, εἰς τὸ ἐδίστασας; <sup>32</sup> καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκπασεν ὁ ἄνεμος. <sup>33</sup> οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες, Ἀληθῶς θεοῦ υἱὸς εἰλ.

<sup>34</sup> Καὶ διαπεράσαντες ἥλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ. <sup>35</sup> καὶ ἐπιγύγοντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, <sup>36</sup> καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἀψωνται τοῦ κρασπέδου τοῦ ἴματίου αὐτοῦ· καὶ ὅσοι ἤψαντο διεσώθησαν.

**15** <sup>1</sup>Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες, <sup>2</sup>Διατέ οἱ μαθηταὶ σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας ὅταν ἄρτον ἐσθίωσιν. <sup>3</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διατέ καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; <sup>4</sup> ὁ γὰρ θεὸς ἐνετείλατο λέγων, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ<sup>5</sup> ὑμεῖς δὲ λέγετε, “Ος ἀν εἴπῃ τῷ πατρὶ ἡ τῇ μητρὶ, Δῶρον ὁ ἐὰν ἐξ ἐμοῦ ὠφεληθῆς, οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ ἡ τὴν μητέρα αὐτοῦ. <sup>6</sup> καὶ ἡκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. <sup>7</sup> ὑποκριταὶ, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων, <sup>8</sup>Ο λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ· <sup>9</sup> μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

<sup>10</sup> Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε· <sup>11</sup> οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον. <sup>12</sup> τότε προσελθόντες οἱ μαθηταὶ λέγοντες αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; <sup>13</sup> ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτείᾳ ἡν οὐκ ἐφύ-

τευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.<sup>14</sup> ἄφετε αὐτούς· ὁδηγοί εἰσιν τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἔὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.<sup>15</sup> ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολήν.<sup>16</sup> ὁ δὲ εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἔστε;<sup>17</sup> οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;<sup>18</sup> τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἔξερχεται, κἀκεῖνα κοινοῖ τὸν ἀνθρώπουν.<sup>19</sup> ἐκ γὰρ τῆς καρδίας ἔξερχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.<sup>20</sup> ταῦτά ἔστιν τὰ κοινοῦντα τὸν ἀνθρώπουν· τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἀνθρώπουν.

<sup>21</sup> Καὶ ἔξελθων ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.<sup>22</sup> καὶ ἵδον γυνὴ Χαναναλα ἀπὸ τῶν ὁρίων ἐκείνων ἔξελθοῦσα ἔκραζεν λέγοντα, Ἐλέησόν με, κύριε νῦνδις Δαυεὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.<sup>23</sup> ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἡρώτουν αὐτὸν λέγοντες, Ἀπόλυτον αὐτήν, ὅτι κράξει ὅπισθεν ἡμῶν.<sup>24</sup> ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.<sup>25</sup> ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγοντα, Κύριε, βοήθει μοι.<sup>26</sup> ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοὺς κυναρίους.<sup>27</sup> ἡ δὲ εἶπεν, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.<sup>28</sup> τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ω γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἴαθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

<sup>ω</sup> Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. <sup>ω</sup> καὶ προσῆλθον αὐτῷ ὅχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς, κωφούς, κυλλούς καὶ ἑτέρους πολλούς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ· καὶ ἐθεράπευσεν αὐτούς, <sup>ω</sup> ὥστε τοὺς ὅχλους θαυμάσαι βλέποντας κωφούς λαλοῦντας, κυλλούς ὑγιεῖς καὶ χωλούς περιπατοῦντας καὶ τυφλούς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ.

<sup>ω</sup> Ο δὲ Ἰησοῦς προσκαλεσάμενος τὸν μαθητὰς αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὅχλον, ὅτι ἡδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσας αὐτοὺς νήστεις οὐ θέλω, μῆποτε ἐκλυνθώσιν ἐν τῇ ὁδῷ. <sup>ω</sup> καὶ λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὅχλον τοσοῦτον; <sup>ω</sup> καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον, Ἐπτά, καὶ ὀλ्खα ἵχθυδια. <sup>ω</sup> καὶ παραγγείλας τῷ ὅχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν, <sup>ω</sup> ἔλαβεν τὸν ἐπτὰ ἄρτους καὶ τοὺς ἵχθύας, εὐχαριστήσας ἐκλασεν καὶ ἐδίδου τοὺς μαθηταῖς, οἱ δὲ μαθηταὶ τοὺς ὅχλοις. <sup>ω</sup> καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῦον των κλασμάτων ἤραν ἐπτὰ σπυρίδας πλήρεις. <sup>ω</sup> οἱ δὲ ἐσθίοντες ἤσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.

<sup>ω</sup> Καὶ ἀπολύσας τὸν ὅχλον ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν. **16** <sup>ω</sup> Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. <sup>ω</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁφίας γενομένης λέγετε, Εὐδία, πυρράζει γὰρ ὁ οὐρανός· <sup>ω</sup> καὶ πρωΐ,

Σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐδύνασθε; Ἀγενέα πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐδόθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

<sup>5</sup> Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. <sup>6</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>7</sup> οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι Ἀρτους οὐκ ἐλάβομεν. <sup>8</sup> γνοὺς δὲ ὁ Ἰησοῦς εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, δληγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; <sup>9</sup> οὕπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε; <sup>10</sup> οὐδὲ τοὺς ἕπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἐλάβετε; <sup>11</sup> πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἴπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>12</sup> τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

<sup>13</sup> Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἥρωτα. τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν νιὸν τοῦ ἀνθρώπου; <sup>14</sup> οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἔτεροι δὲ Ἱερεμίαν ἢ ἔνα τῶν προφητῶν. <sup>15</sup> λέγει αὐτοῖς, Τμεῖς δὲ τίνα με λέγετε εἶναι; <sup>16</sup> ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ Χριστὸς ὁ οὐδὸς τοῦ θεοῦ τοῦ ζῶντος. <sup>17</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βάρ Ιωνᾶ, ὅτι σάρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. <sup>18</sup> κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος,

καὶ ἐπὶ ταύτη τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν,  
καὶ πύλαι ἄδον οὐ κατισχύσουσιν αὐτῆς.<sup>19</sup> καὶ δώσω σοὶ  
τὰς κλεῦδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δῆσῃς  
ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ  
ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρα-  
νοῖς.<sup>20</sup> τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ<sup>21</sup>  
εἴπωσιν ὅτι αὐτὸς ἔστιν ὁ Χριστός.

<sup>22</sup> Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθη-  
ταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν  
καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέ-  
ων καὶ γραμματέων καὶ ἀποκταυθῆναι καὶ τῇ τρίτῃ  
ἡμέρᾳ ἐγερθῆναι.<sup>23</sup> καὶ προσλαβόμενος αὐτὸν ὁ Πέ-  
τρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, "Ιλεώς σοι, κύριε·  
οὐ μὴ ἔσται σοι τοῦτο."<sup>24</sup> ὁ δὲ στραφεὶς εἶπεν τῷ  
Πέτρῳ, "Τπαγε ὀπίσω μου, σατανᾶ· σκάνδαλον εἰ-  
ἔμοι, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀν-  
θρώπων.

<sup>25</sup> Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Εἴ  
τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν  
καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.<sup>26</sup>  
<sup>26</sup> ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει  
αὐτήν· ὃς δὲ ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ,  
εὑρήσει αὐτήν.<sup>27</sup> τί γὰρ ὡφεληθήσεται ἀνθρωπος, ἐὰν  
τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημι-  
ωθῇ; ἡ τι δώσει ἀνθρωπος ἀντάλλαγμα τῆς ψυχῆς  
αὐτοῦ;<sup>28</sup> μέλλει γὰρ ὁ οὐρανὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν  
τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ,  
καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.<sup>29</sup>  
<sup>29</sup> ἀμὴν λέγω ὑμῖν, εἰσὶν τινες τῶν ὥδε ἔστωτων οἵτινες  
οὐ μὴ γεύσωνται θανάτου ἔως ἂν ἴδωσιν τὸν οὐρανὸν τοῦ  
ἀνθρώπου ἔρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

**17** <sup>1</sup>Καὶ μεθ' ἡμέρας ἐξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς δρος ὑψηλὸν κατ' ἴδιαν. <sup>2</sup>καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἵματα αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. <sup>3</sup>καὶ ἴδου ὥφθη αὐτοῖς Μωϋσῆς καὶ Ἡλίας συνλαλοῦντες μετ' αὐτοῦ. <sup>4</sup>ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλόν ἐστιν ἡμᾶς ὅδε εἶναι· εἰ θέλεις, ποιήσω ὡδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλίᾳ μίαν. <sup>5</sup>ἔτι αὐτοῦ λαλοῦντος, ἴδον νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἴδον φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὐτός ἐστιν ὁ νιός μου ὁ ἀγαπητός, ἐν φειδόκησα· ἀκούετε αὐτοῦ. <sup>6</sup>καὶ ἀκούσαντες οἱ μαθηταὶ ἐπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. <sup>7</sup>καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἀφάμενος αὐτῶν εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε. <sup>8</sup>ἐπάραντες δὲ τοὺς ὄφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον.

<sup>9</sup>Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ δροῦς ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἴπητε τὸ δράμα ἕως οὗ ὁ οὐρανὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ. <sup>10</sup>Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; <sup>11</sup>ὅ δὲ ἀποκριθεὶς εἶπεν, Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα. <sup>12</sup>λέγω δὲ ὑμῖν ὅτι Ἡλίας ἥδη ἥλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἥθελησαν. οὕτως καὶ ὁ οὐρανὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. <sup>13</sup>τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

<sup>14</sup>Καὶ ἐλθόντων πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν <sup>15</sup>καὶ λέγων, Κύριε,

ἐλέγησόν μου τὸν νιόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γάρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. <sup>16</sup> καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἡδυνήθησαν αὐτὸν θεραπεῦσαι. <sup>17</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἔως πότε μεθ' ὑμῶν ἔσομαι; ἔως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὥδε. <sup>18</sup> καὶ ἐπεικῆσεν αὐτῷ ὁ Ἰησοῦς, καὶ ἔξηλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. <sup>19</sup> Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἵδιαν εἶπον, Διὰ τὸ ἡμεῖς οὐκ ἡδυνήθημεν ἐκβαλεῖν αὐτό; <sup>20</sup> ὃ δὲ λέγει αὐτοῖς, Διὰ τὴν ὀλυγοπιστίαν ὑμῶν· ἀμὴν γάρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὅρει τούτῳ, Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβῆσεται, καὶ οὐδὲν ἀδύνατήσει ὑμῖν.\*

<sup>21</sup> Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαΐᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χέρας ἀνθρώπων, <sup>22</sup> καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

<sup>23</sup> Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα; <sup>24</sup> λέγει, Ναλ. καὶ εἰσελθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν οἰών αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων; <sup>25</sup> εἰπόντος δέ, Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς, <sup>26</sup> Ἀραγε ἐλεύθεροι εἰσιν οἱ νιοί. <sup>27</sup> ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκι-

\* Verse 21 omitted on the best MS. authority.

στρον καὶ τὸν ἀναβάντα πρῶτον ἵχθυν ἀρου, καὶ ἀνοιξας τὸ στόμα αὐτοῦ εύρήσεις στατῆρα ἐκεῖνου λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

**18** <sup>1</sup>Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἄρα μείζων ἔστιν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; <sup>2</sup>καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸν ἐν μέσῳ αὐτῶν <sup>3</sup>καὶ εἶπεν, Ἐμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>4</sup>὾στις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἔστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

<sup>5</sup>Καὶ ὃς ἐὰν δέξηται ἐν παιδίον τοιοῦτον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. <sup>6</sup>ὅς δὲ ἀν σκανδαλίσῃ ἔνα τῶν μικρῶν τούτων τῶν πιστεύόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

<sup>7</sup>Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δὶ οὐ τὸ σκάνδαλον ἔρχεται. <sup>8</sup>εἰ δὲ ἡ χείρ σου ἡ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἔστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἡ κυλλόν, ἡ δύο χεῖρας ἡ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. <sup>9</sup>καὶ εἰ ὁ ὁφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστιν μοιόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἡ δύο ὁφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

<sup>10</sup>\*Οράτε μὴ καταφρονήσητε ἐνδεικτῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. \* <sup>12</sup>Τί ὑμῖν δοκεῖ; ἐὰν γένηται τινε-

\* Verse 11 omitted on the best MS. authority.

ἀνθρώπῳ ἔκατὸν πρόβατα καὶ πλανηθῆ ἐν ἑξ αὐτῶν, οὐχὶ ἀφεὶς τὰ ἐνευήκοonta ἐννέα ἐπὶ τὰ δρη πορευθεὶς ζητεῖ τὸ πλανώμενον; <sup>13</sup> καὶ ἐὰν γένηται εύρειν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνευήκοonta ἐννέα τοῖς μὴ πεπλανημένοις. <sup>14</sup> οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τῷ μικρῷ τούτων.

<sup>15</sup> Ἐάν δὲ ἀμαρτήσῃ ὁ ἀδελφός σου, ὑπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου· ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. <sup>16</sup> ἐάν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. <sup>17</sup> ἐάν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἔθνικὸς καὶ ὁ τελώνης. <sup>18</sup> Αμὴν λέγω ὑμῖν, ὅσα ἐάν δήσῃτε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν τῷ οὐρανῷ, καὶ ὅσα ἐάν λύσῃτε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. <sup>19</sup> Πάλιν λέγω ὑμῖν ὅτι ἐάν δύο συμφωνήσουσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὖ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>20</sup> οὐ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεὶ εἰμὶ ἐν μέσῳ αὐτῶν.

<sup>21</sup> Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ, Κύριε, ποσάκις ἀμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἔως ἐπτάκις; <sup>22</sup> λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἔως ἐπτάκις, ἀλλ’ ἔως ἐβδομηκοντάκις ἐπτά. <sup>23</sup> διὰ τούτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἡθέλησεν συνάραι λόγον μετὰ τῶν δούλων αὐτοῦ. <sup>24</sup> ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ ἔις ὁφειλέτης μυρίων ταλάντων. <sup>25</sup> μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι

καὶ τὴν γυναικα ἀντοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα  
εἶχεν καὶ ἀποδοθῆναι. <sup>28</sup> πεσὼν οὖν ὁ δοῦλος προσεκύνει  
αὐτῷ λέγων, Μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα ἀπο-  
δώσω σοι. <sup>29</sup> σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου  
ἔκεινου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.  
<sup>30</sup> ἔξελθὼν δὲ ὁ δοῦλος ἔκεινος εὐρεν ἔνα τῶν συνδούλων  
αὐτοῦ ὃς ὥφειλεν αὐτῷ ἔκατὸν δηνάρια, καὶ κρατήσας  
αὐτὸν ἔπινγεν λέγων, Ἀπόδος εἴ τι ὀφείλεις. <sup>31</sup> πεσὼν  
οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακρο-  
θύμησον ἐπ' ἐμοὶ, καὶ ἀποδώσω σοι. <sup>32</sup> ὁ δὲ οὐκ ἤθελεν,  
ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἔως ἀποδῷ  
τὸ ὀφειλόμενον. <sup>33</sup> ἴδούτε οὖν οἱ σύνδουλοι αὐτοῦ τὰ  
γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσά-  
φησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα. <sup>34</sup> τότε  
προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ,  
Δοῦλε πονηρέ, πᾶσαν τὴν ὄφειλὴν ἔκεινην ἀφῆκά σοι,  
ἐπεὶ παρεκάλεσάς με. <sup>35</sup> οὐκ ἔδει καὶ σὲ ἐλεῖσαι τὸν  
σύνδουλόν σου, ὡς κάγδ σὲ ἥλεησα; <sup>36</sup> καὶ ὀργισθεὶς  
ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἔως  
οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ. <sup>37</sup> οὕτως καὶ ὁ  
πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε  
ἔκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

**19** <sup>1</sup>Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους  
τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἥλθεν εἰς τὰ  
ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. <sup>2</sup> καὶ ἤκολού-  
θησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς  
ἔκει.

<sup>3</sup> Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες  
αὐτὸν καὶ λέγοντες, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι  
τὴν γυναικα αὐτοῦ κατὰ πᾶσαν αἰτίαν; <sup>4</sup> ὁ δὲ  
ἀποκριθεὶς εἶπεν, Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ'

ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; <sup>5</sup> καὶ εἰπεν,  
Ἐνεκα τούτου καταλείψει ἀνθρωπος τὸν πατέρα καὶ  
τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ  
ἔσονται οἱ δύο εἰς σάρκα μίαν. <sup>6</sup> ὥστε οὐκέτι εἰσὶν  
δύο ἀλλὰ σάρξ μία. ὁ οὖν ὁ θεὸς συνέζευξεν, ἀνθρω-  
πος μὴ χωριζέτω. <sup>7</sup> λέγουσιν αὐτῷ, Τί οὖν Μωϋσῆς  
ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύνσαι;  
<sup>8</sup> λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν  
ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύνσαι τὰς γυναικας ὑμῶν.  
ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. <sup>9</sup> λέγω δὲ ὑμῖν ὅτι  
ὅς ἀν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ  
γαμήσῃ ἀλλην, μοιχάται. <sup>10</sup> λέγουσιν αὐτῷ οἱ μαθηταὶ  
αὐτοῦ, Εἰ οὕτως ἔστιν ἡ αἵτια τοῦ ἀνθρώπου μετὰ τῆς  
γυναικός, οὐ συμφέρει γαμήσαι. <sup>11</sup> ὁ δὲ εἰπεν αὐτοῖς,  
Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται.  
<sup>12</sup> εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννή-  
θησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν  
ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνού-  
χισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ  
δυνάμενος χωρεῖν χωρείτω.

<sup>13</sup> Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας  
ἐπιθῆ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετί-  
μησαν αὐτοῖς. <sup>14</sup> ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παιδία  
καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ τοιού-  
των ἔστιν ἡ βασιλεία τῶν οὐρανῶν. <sup>15</sup> καὶ ἐπιθεὶς  
τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

<sup>16</sup> Καὶ ἴδον εἰς προσελθών αὐτῷ εἶπεν, Διδάσκαλε,  
τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; <sup>17</sup> ὁ δὲ  
εἶπεν αὐτῷ, Τί με ἔρωτᾶς περὶ τοῦ ἀγαθοῦ; εἰς ἔστιν  
ὅ ἀγαθός. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρη-  
σον τὰς ἐντολάς. <sup>18</sup> λέγει αὐτῷ, Πολας; ὁ δὲ Ἰησοῦς

εἰπεν, Τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις,  
οὐ ψευδομαρτυρήσεις, <sup>19</sup> τίμα τὸν πατέρα καὶ τὴν  
μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.  
<sup>20</sup> λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφύλαξα·  
τί ἔτι ὑστερῶ; <sup>21</sup> ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις  
τέλειος εἶναι, ὑπαγε πώλησόν σου τὰ ὑπάρχοντα  
καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ  
δεῦρο ἀκολούθει μοι. <sup>22</sup> ἀκούσας δὲ ὁ νεανίσκος τὸν  
λόγον ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα  
πολλά.

<sup>23</sup> Ο δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἐμὴν  
λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς  
τὴν βασιλείαν τῶν οὐρανῶν. <sup>24</sup> πάλιν δὲ λέγω ὑμῖν  
εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος  
εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν.  
<sup>25</sup> ἀκούσαντες δὲ οἱ μαθηταὶ ἔξεπλήσσοντο σφόδρα  
λέγοντες, Τίς ἄρα δύναται σωθῆναι; <sup>26</sup> ἐμβλέψας δὲ  
ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνα-  
τόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά.

<sup>27</sup> Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἐδοὺ  
ἡμεῖς ἀφήκαμεν πάντα καὶ ἡκολουθήσαμέν σοι· τί  
ἄρα ἔσται ἡμῖν; <sup>28</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἐμὴν  
λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ  
παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ νίδος τοῦ ἀνθρώπου ἐπὶ  
θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ αὐτοὶ ἐπὶ δώδεκα  
θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.  
<sup>29</sup> καὶ πᾶς ὅστις ἀφῆκεν ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα  
ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίας ἔνεκεν τοῦ ὀνό-  
ματός μου, πολλαπλασίονα λήμψεται καὶ ζωὴν αἰώνιον  
κληρονομήσει. <sup>30</sup> πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι  
καὶ ἔσχατοι πρῶτοι.

**20** <sup>1</sup>Ομοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἔξῆλθεν ἄμα πρωὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>2</sup> συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>3</sup> καὶ ἔξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς, <sup>4</sup> κἀκείνους εἶπεν, ‘Τπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ἢ δίκαιον δώσω ὑμῖν. <sup>5</sup> οἱ δὲ ἀπῆλθον. πάλιν δὲ ἔξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὁσαύτως. <sup>6</sup> περὶ δὲ τὴν ἑνδεκάτην ἔξελθὼν ἐνρευ ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς, Τί ὁδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; <sup>7</sup> λέγουσιν αὐτῷ ὅτι Οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, ‘Τπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. <sup>8</sup> ὅψιας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας καὶ ἀπόδοσ τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἔως τῶν πρώτων. <sup>9</sup> καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. <sup>10</sup> ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλειον λήμψουνται· καὶ ἔλαβον τὸ ἀνὰ δηνάριον καὶ αὐτοί. <sup>11</sup> λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου <sup>12</sup> λέγοντες, Ούτοι οἱ ἐσχατοὶ μέλαν ὥραν ἐποίησαν, καὶ ἵσους αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. <sup>13</sup> ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, ‘Ἐταίρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; <sup>14</sup> ἄρον τὸ σὸν καὶ ὑπαγε. Θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοι· <sup>15</sup> ἡ οὐκ ἔξεστίν μοι ὁ θέλω ποιῆσαι ἐν τοῖς ἔμοις; ἡ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι; <sup>16</sup> οὕτως ἔσονται οἱ ἐσχατοὶ πρῶτοι καὶ οἱ πρῶτοι ἐσχατοί.

<sup>17</sup> Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα κατ' ἴδιαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς, <sup>18</sup> Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ. <sup>19</sup> καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρώσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆσεται.

<sup>20</sup> Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. <sup>21</sup> ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. <sup>22</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγοντας αὐτῷ, Δυνάμεθα. <sup>23</sup> λέγει. αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οὶς ἡγούμασται ὑπὸ τοῦ πατρός μου. <sup>24</sup> καὶ ἀκούσαντες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. <sup>25</sup> ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἔθνων κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. <sup>26</sup> οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔσται ὑμῶν διάκονος. <sup>27</sup> καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται ὑμῶν δοῦλος. <sup>28</sup> ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἡλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>29</sup> Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχὼ ἡκολούθησεν αὐτῷ ὅχλος πολύς. <sup>30</sup> καὶ ἴδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, νιὲ Δαυείδ. <sup>31</sup> ὁ

δὲ ὅχλος ἐπετίμησεν αὐτοῖς ὡνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, νιὲ Δανείδ. <sup>32</sup> καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν, Τί θέλετε ποιήσω ὑμῖν; <sup>33</sup> λέγουσιν αὐτῷ, Κύριε, ὡνα ἀνιουγάσιν οἱ ὀφθαλμοὶ ἡμῶν. <sup>34</sup> σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν, καὶ ἡκολούθησαν αὐτῷ.

**21** <sup>1</sup> Καὶ ὅτε ἦγγισαν εἰς Ἱεροσόλυμα καὶ ἥλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλεν δύο μαθητὰς <sup>2</sup> λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε ὅνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετε μοι. <sup>3</sup> καὶ ἔαν τις ὑμῖν εἴπῃ τι, ἐρεῦτε ὅτι Ὁ κύριος αὐτῶν χρείαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς. <sup>4</sup> τοῦτο δὲ γέγονεν ὡνα πληρωθῆ τὸ ῥῆθὲν διὰ τοῦ προφήτου λέγοντος, <sup>5</sup> Εἴπατε τῇ θυγατρὶ Σιών, Ἰδού ὁ βασιλεὺς σου ἔρχεται σοι πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὅνον καὶ ἐπὶ πῶλον νιὸν ὑποζυγίου. <sup>6</sup> πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, <sup>7</sup> ἦγαγον τὴν ὅνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ’ αὐτῶν τὰ ἴμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. <sup>8</sup> ὁ δὲ πλεῦστος ὅχλος ἔστρωσαν ἑαυτῶν τὰ ἴμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώνυσσον ἐν τῇ ὁδῷ. <sup>9</sup> οἱ δὲ ὅχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραξον λέγοντες, Ωσαννὰ τῷ νιῷ Δανείδ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, ὡσαννὰ ἐν τοῖς ὑψίστοις.

<sup>10</sup> Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστιν οὗτος; <sup>11</sup> οἱ δὲ ὅχλοι ἔλεγον, Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.

<sup>12</sup> Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς, <sup>13</sup> καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν. <sup>14</sup> Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

<sup>15</sup> Ιδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἢ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ὡσαννὰ τῷ νίῳ Δανείδ, ἡγανάκτησαν, <sup>16</sup> καὶ εἶπαν αὐτῷ, Ἀκούεις τὸ οὖτοι λέγοντος; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναλ· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἰνον; <sup>17</sup> καὶ καταλιπών αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.

<sup>18</sup> Πρωὶ δὲ ἐπαναγαγὼν εἰς τὴν πόλιν ἐπέεινασεν. <sup>19</sup> καὶ ἵδων συκῆν μίλιαν ἐπὶ τῆς ὁδοῦ ἥλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὑρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰώνα, καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. <sup>20</sup> καὶ ἵδοντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ; <sup>21</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἄμην λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἴπητε, Ἀρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται. <sup>22</sup> καὶ πάντα ὅσα ἀν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

<sup>23</sup> Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς

σοι ἔδωκεν τὴν ἔξουσίαν ταύτην; <sup>㉔</sup> ἀποκριθεὶς δὲ ὁ·  
 Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγου  
 ἔνα, ὃν ἔὰν εἴπητέ μοι, κἀγὼ ὑμῶν ἐρῶ ἐν πολᾳ ἔξουσίᾳ  
 ταῦτα ποιῶ. <sup>㉕</sup> τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν;  
 ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο παρ'  
 ἑαυτοῖς λέγοντες, <sup>㉖</sup> Εὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ  
 ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἔὰν δὲ εἴπωμεν,  
 Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ὡς  
 προφίτην ἔχουσιν τὸν Ἰωάννην. <sup>㉗</sup> καὶ ἀποκριθέντες  
 τῷ Ἰησοῦ εἶπον, Οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτός,  
 Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν πολᾳ ἔξουσίᾳ ταῦτα ποιῶ.

<sup>㉘</sup> Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἰχεν τέκνα δύο· καὶ  
 προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνου, ὑπαγε σήμερον  
 ἐργάζου ἐν τῷ ἀμπελῶνι. <sup>㉙</sup> ὁ δὲ ἀποκριθεὶς εἶπεν,  
 Οὐ θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπῆλθεν. <sup>㉚</sup> προσ-  
 ελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς  
 εἶπεν, Ἐγὼ κύριε, καὶ οὐκ ἀπῆλθεν. <sup>㉛</sup> τίς ἐκ τῶν δύο  
 ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν, Ο πρῶτος.  
 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶ-  
 ναι καὶ αἱ πόρναι προάγονται ὑμᾶς εἰς τὴν βασι-  
 λείαν τοῦ θεοῦ. <sup>㉕</sup> ἥλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὅδῳ  
 δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι  
 καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἴδόντες οὐ  
 μετεμελήθητε ὕστερον τοῦ πιστεύσαι αὐτῷ.

<sup>㉖</sup> <sup>㉗</sup> Ἀλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκο-  
 δεσπότης, ὃστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν  
 αὐτῷ περιέθηκεν καὶ ὠρυξεν ἐν αὐτῷ ληνὸν καὶ φύκοδό-  
 μησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῦς, καὶ ἀπεδή-  
 μησεν. <sup>㉘</sup> ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν  
 τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς  
 καρποὺς αὐτοῦ. <sup>㉙</sup> καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους

αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. <sup>38</sup> πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. <sup>39</sup> ὑστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱὸν μου. <sup>40</sup> οἵ δὲ γεωργοὶ ἴδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ. <sup>41</sup> καὶ λαβόντες αὐτὸν ἔξεβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. <sup>42</sup> ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τι ποιήσει τοῖς γεωργοῖς ἐκείνοις; <sup>43</sup> λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδάσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. <sup>44</sup> λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἐστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; <sup>45</sup> διὰ τοῦτο λέγω ὑμῶν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. <sup>46</sup> καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἀν πέσῃ, λικμήσει αὐτόν. <sup>47</sup> ἀκούσαντες δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· <sup>48</sup> καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς σχλούς, ἐπειὶ εἰς προφήτην αὐτὸν εἶχον.

**22** <sup>1</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς, λέγων, <sup>2</sup> Ωμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ νίῳ αὐτοῦ. <sup>3</sup> καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἥθελον ἐλθεῖν. <sup>4</sup> πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδού τὸ ἄριστόν μου ἥτοι-

μακα, οι ταῦροί μου καὶ τὰ σιτιστά τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. <sup>5</sup> οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· <sup>6</sup> οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὑβρισαν καὶ ἀπέκτειναν. <sup>7</sup> ὁ δὲ βασιλεὺς ὡργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. <sup>8</sup> τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἥσαν ἄξιοι. <sup>9</sup> πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἔὰν εὕρητε καλέσατε εἰς τοὺς γάμους. <sup>10</sup> καὶ ἔξελθόντες οἱ δοῦλοι ἔκεινοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εἶρον, πονηρούς τε καὶ ἀγαθούς, καὶ ἐπλήσθη ὁ νυμφῶν ἀνακειμένων. <sup>11</sup> εἰσελθῶν δὲ ὁ βασιλεὺς θεάσθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου. <sup>12</sup> καὶ λέγει αὐτῷ, Ἐταῦρε, πῶς εἰσῆλθες ὡδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη. <sup>13</sup> τότε ὁ βασιλεὺς εἰπειν τοῖς διακόνοις, Δῆσαντες αὐτοῦ πόδας καὶ χειρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἔξωτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδῶντων. <sup>14</sup> πολλοὶ γάρ εἰσιν κλητοί, διλύγοι δὲ ἐκλεκτοί.

<sup>15</sup> Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. <sup>16</sup> καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν λέγοντας, Διδάσκαλε, οἴδαμεν ὅτι ἀληθῆς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γάρ βλέπεις εἰς πρόσωπον ἀνθρώπων <sup>17</sup> εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστιν δοῦναι κῆνσον Καλσαρὶ ἡ οὐ; <sup>18</sup> γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἰπεν, Τί με πειράζετε, ὑποκριταί; <sup>19</sup> ἐπι-

δειξατέ μοι τὸ νόμισμα τοῦ κήνου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. <sup>20</sup> καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; <sup>21</sup> λέγοντας αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. <sup>22</sup> καὶ ἀκούσαντες ἔθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

<sup>23</sup> Ἐν ἑκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι λέγοντες μὴ εἴναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν <sup>24</sup> λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>25</sup> ἦσαν δὲ παρ' ἡμῖν ἐπτὰ ἀδελφοί, καὶ ὁ πρῶτος γῆμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. <sup>26</sup> ὅμοιως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἐπτά. <sup>27</sup> ὑστερον δὲ πάντων ἀπέθανεν ἡ γυνή. <sup>28</sup> ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἐπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. <sup>29</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ. <sup>30</sup> ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ’ ὡς ἄγρειοι θεοῦ ἐν τῷ οὐρανῷ εἰσίν. <sup>31</sup> περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ρῆθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος, <sup>32</sup> Ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ ζώντων. <sup>33</sup> καὶ ἀκούσαντες οἱ ὄχλοι ἔξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

<sup>34</sup> Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό, <sup>35</sup> καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν, <sup>36</sup> Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; <sup>37</sup> δὲ ἐφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ

καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῷ διανοίᾳ σου. <sup>38</sup> αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. <sup>39</sup> δευτέρα δὲ ὄμοια αὐτῇ, Ἐγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. <sup>40</sup> ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται:

<sup>41</sup> Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτὸν ὁ Ἰησοῦς <sup>42</sup> λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν αὐτῷ, Τοῦ Δαυεὶδ. <sup>43</sup> λέγει αὐτοῖς, Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον, λέγων, <sup>44</sup> Εἰπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἔως ἀν θῶ τοὺς ἔχθρούς σου ὑποκάτω τῶν ποδῶν σου. <sup>45</sup> εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστὶν; <sup>46</sup> καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτήσαι αὐτὸν οὐκέτι.

**23** <sup>1</sup> Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὅχλοις καὶ τοῖς μαθηταῖς αὐτοῦ <sup>2</sup> λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. <sup>3</sup> πάντα οὖν ὅσα ἀν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γάρ καὶ οὐ ποιοῦσιν. <sup>4</sup> δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὄμοις τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά. <sup>5</sup> πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεατῆναι τοῖς ἀνθρώποις· πλατύνουσιν γάρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, <sup>6</sup> φιλοῦσιν δὲ τὴν πρωτοκλιστίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς <sup>7</sup> καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί. <sup>8</sup> ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἰς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος,

πάντες δὲ ύμεις ἀδελφοὶ ἔστε. <sup>9</sup> καὶ πατέρα μὴ καλέσητε ύμῶν ἐπὶ τῆς γῆς· εἰς γάρ ἔστιν ύμῶν ὁ πατήρ ὁ οὐρανίος. <sup>10</sup> μηδὲ κληθῆτε καθηγηταῖ, ὅτι καθηγητὴς ύμῶν ἔστιν εἰς ὁ Χριστός. <sup>11</sup> ὁ δὲ μείζων ύμῶν ἔσται ύμῶν διάκονος. <sup>12</sup> ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.\*

<sup>13</sup> Οὐαὶ δὲ ύμÎν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταῖ, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ύμεις γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

<sup>14</sup> Οὐαὶ ύμÎν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταῖ, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προστήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ύμῶν.

<sup>15</sup> Οὐαὶ ύμÎν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες, “Ος ἀν ὁμόση ἐν τῷ ναῷ, οὐδέν ἔστιν ὃς δ’ ἀν ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ, οὐδέν, ὁφεῖτε. <sup>16</sup> μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἔστιν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγιάσας τὸν χρυσόν; <sup>17</sup> καὶ, “Ος ἀν ὁμόση ἐν τῷ θυσιαστηρίῳ, οὐδέν ἔστιν· ὃς δ’ ἀν ὁμόση ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, οὐδέν, ὁφεῖτε. <sup>18</sup> τυφλοί, τί γὰρ μεῖζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; <sup>19</sup> ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμονύει ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω αὐτοῦ· <sup>20</sup> καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμονύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· <sup>21</sup> καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμονύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνῳ αὐτοῦ.

<sup>22</sup> Οὐαὶ ύμÎν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταῖ, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν

\* Verse 13 omitted on the best MS. authority.

κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι κάκεῖνα μὴ ἀφεῖναι. <sup>24</sup> ὁδηγοὶ τυφλοί, οἱ διῷλζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.

<sup>25</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας. <sup>26</sup> Φαρισαῖε τυφλέ, καθάρισθον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.

<sup>27</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοιναμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. <sup>28</sup> οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

<sup>29</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, <sup>30</sup> καὶ λέγετε, Εἴ ήμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἀν ἡμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἷματι τῶν προφητῶν. <sup>31</sup> ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας. <sup>32</sup> καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. <sup>33</sup> ὅφεις, γεννήματα ἔχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γέεννης;

<sup>34</sup> Διὰ τοῦτο ἴδοι ἐγὼ ἀποστέλλω πρὸς ὑμᾶς πρόφητας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταύρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· <sup>35</sup> δόπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἔως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε

μεταξὺ τοῦ νασῦ καὶ τοῦ θυσιαστηρίου. <sup>38</sup> ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταῦτην.

<sup>37</sup> Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ηθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὅρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἡθελήσατε. <sup>38</sup> Ιδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. <sup>39</sup> λέγω γάρ ὑμῖν, οὐ μή με ἴδητε ἀπ' ἄρτι ἔως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὄνόματι κυρίου.

**24** <sup>1</sup>Καὶ ἔξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. <sup>2</sup>ὁ δὲ ἀποκριθεὶς εἰπεν αὐτοῖς, Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὡδὲ λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται. <sup>3</sup>καθημένου δὲ αὐτοῦ ἐπὶ τὸν ὄρους τῶν ἐλαῖων προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἵδιαν λέγοντες, Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰώνος; <sup>4</sup>καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἰπεν αὐτοῖς, Βλέπετε μή τις ὑμᾶς πλανήσῃ. <sup>5</sup>πολλοὶ γάρ ἐλεύσονται ἐπὶ τῷ ὄνόματί μου λέγοντες, Ἐγώ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν. <sup>6</sup>μελλήσετε δὲ ἀκούειν πεθέμους καὶ ἀκοὰς πολέμων ὄρατε μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ’ οὕπω ἔστιν τὸ τέλος. <sup>7</sup>ἐγερθήσεται γάρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείᾳν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους. <sup>8</sup>πάντα δὲ ταῦτα ἀρχὴ ὡδύων.

<sup>9</sup>Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἔθνῶν διὰ τὸ ὄνομά μου. <sup>10</sup>καὶ τότε σκανδαλισθήσονται

πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἄλλήλους. <sup>11</sup> καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς. <sup>12</sup> καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. <sup>13</sup> ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. <sup>14</sup> καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.

<sup>15</sup> Ὄταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρήθεν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἀγίῳ, ὃ ἀναγινώσκων νοείτω, <sup>16</sup> τότε οἱ ἐν τῇ Ἰουδαϊᾳ φευγέτωσαν ἐπὶ τὰ ὅρη, <sup>17</sup> ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἀραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, <sup>18</sup> καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἀραι τὸ ἴμάτιον αὐτοῦ. <sup>19</sup> οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. <sup>20</sup> προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ. <sup>21</sup> ἔσται γὰρ τότε θλίψις μεγάλη, οὕτα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἔως τοῦ νῦν οὐδέν οὐ μὴ γένηται. <sup>22</sup> καὶ εἰ μὴ ἐκολοθώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἀν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοθώθησονται αἱ ἡμέραι ἐκεῖναι.

<sup>23</sup> Τότε ἔαν τις ὑμῖν εἴπῃ, Ἰδοὺ ἀδε ὁ Χριστός, ἡ Ωδε, μὴ πιστεύσῃτε. <sup>24</sup> ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. <sup>25</sup> ἴδοὺ προείρηκα ὑμῖν. <sup>26</sup> ἔαν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσῃτε. <sup>27</sup> ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἔως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ νιού τοῦ ἀνθρώπου. <sup>28</sup> ὅπου ἔαν ἡ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

<sup>29</sup> Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων δὲ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. <sup>30</sup> καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. <sup>31</sup> καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρων οὐρανῶν ἔως ἄκρων αὐτῶν.

<sup>32</sup> Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν. ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλᾶς καὶ τὰ φύλλα ἐκφύγη, γινώσκετε ὅτι ἐγγὺς τὸ θέρας· <sup>33</sup> οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα πάντα, γινώσκετε ὅτι ἐγγὺς ἐστιν ἐπὶ θύραις. <sup>34</sup> ἀμήν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἔως ἂν πάντα ταῦτα γένηται. <sup>35</sup> ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

<sup>36</sup> Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατὴρ μόνος. <sup>37</sup> ὥσπερ δὲ αἱ ἡμέραι τοῦ Νώε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>38</sup> ὡς γὰρ ἥσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμιζόντες, ἔχρι ἵς ἡμέρας εἰσῆλθεν Νώε εἰς τὴν κιβωτόν, <sup>39</sup> καὶ οὐκ ἔγνωσαν ἔως ἥλθεν δὲ κατακλυσμὸς καὶ ἥρεν ἄπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

<sup>40</sup> Τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἰς ἀφίεται· <sup>41</sup> δύο ἀλήθουσαι ἐμ τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται. <sup>42</sup> γηρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποιά ἡμέρᾳ δὲ κύριος ὑμῶν ἔρχεται.

<sup>“</sup>Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἥδει ὁ οἰκοδεσπότης πολὰ φυλακῆς ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἀν καὶ οὐκ ἀν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. <sup>“</sup>διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι γάρ οὐ δοκεῖτε ὥρα ὁ νὺὸς τοῦ ἀνθρώπου ἔρχεται.

<sup>“</sup>Τις ἄρα ἔστιν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δούναι αὐτοῦς τὴν τροφὴν ἐν καιρῷ; <sup>“</sup>μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα. <sup>“</sup>ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>“</sup>ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος, <sup>“</sup>καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθῆῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυσάντων <sup>“</sup>ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ γάρ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ γάρ οὐ γινώσκει, <sup>“</sup>καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

**25** <sup>1</sup>Τότε ὁμοιωθήσεται η̄ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἔξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου. <sup>2</sup>πέντε δὲ ἔξ αὐτῶν ἦσαν μωρὰ καὶ πέντε φρόνιμοι. <sup>3</sup>αἱ γάρ μωρὰ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον. <sup>4</sup>αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων αὐτῶν. <sup>5</sup>χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. <sup>6</sup>μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδού ὁ νυμφίος, ἔξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. <sup>7</sup>τότε ἤγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. <sup>8</sup>αἱ δὲ μωρὰ ταῖς φρονίμοις εἶπαν, Δότε ἡμῖν ἐκ τοῦ ἔλαιου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. <sup>9</sup>ἀπε-

κρίθησαν δὲ αἱ φρόνιμοι λέγουσαι, Μήποτε οὐκ ἀρκέσῃ  
ἡμῖν καὶ ὑμῖν πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας  
καὶ ἀγοράσατε ἑαυταῖς.<sup>10</sup> ἀπερχομένων δὲ αὐτῶν ἀγοράσαι  
ἡλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς  
τοὺς γάμους, καὶ ἐκλείσθη ἡ θυρα.<sup>11</sup> ὕστερον δὲ ἔρχον-  
ται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε,  
ἄνοιξον ἡμῖν.<sup>12</sup> ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐμὴν λέγω  
ὑμῖν, οὐκ οἴδα νῦν·<sup>13</sup> γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε  
τὴν ἡμέραν οὐδὲ τὴν ὥραν.

<sup>14</sup> Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς  
ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα  
αὐτοῦ,<sup>15</sup> καὶ ὃ μὲν ἔδωκεν πέντε τάλαντα, ὃ δὲ δύο, ὃ  
δὲ ἕν, ἐκάστῳ κατὰ τὴν ἴδιαν δύναμιν, καὶ ἀπεδήμησεν.  
<sup>16</sup> εὐθέως πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν εἰρ-  
γάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε τάλαντα.  
<sup>17</sup> ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.<sup>18</sup> ὁ δὲ τὸ  
ἐν λαβὼν ἀπελθὼν ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον  
τοῦ κυρίου αὐτοῦ.<sup>19</sup> μετὰ δὲ πολὺν χρόνου ἐρχεται ὁ  
κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ'  
αὐτῶν.<sup>20</sup> καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν  
προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε  
τάλαντά μοι παρέδωκας, ἵδε ἄλλα πέντε τάλαντα ἐκέρ-  
δησα.<sup>21</sup> ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὐ, δοῦλε ἀγαθὲ  
καὶ πιστέ, ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε κατα-  
στήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.<sup>22</sup> προσ-  
ελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν, Κύριε,  
<sup>23</sup> ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὐ, δοῦλε ἀγαθὲ  
καὶ πιστέ, ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε κατα-  
στήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.<sup>24</sup> προσ-  
ελθὼν δὲ καὶ ὁ τὰ τάλαντον εἰληφὼς εἶπεν, Κύριε,

ἔγνων σε ὅτι σκληρὸς εἰ ἀνθρώπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·<sup>25</sup> καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἵδε ἔχεις τὸ σόν. <sup>26</sup> ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πιονηρὲ δοῦλε καὶ ὀκνηρέ, ἥδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα;<sup>27</sup> ἔδει σε οὖν βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἀν τὸ ἐμὸν σὺν τόκῳ.<sup>28</sup> ἀρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. <sup>29</sup> τῷ γάρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.<sup>30</sup> καὶ τὸν ἀχρείον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἔξωτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

<sup>31</sup> "Οταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ·<sup>32</sup> καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,<sup>33</sup> καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐνῶνύμων.

<sup>34</sup> Τότε ἐρεῖ ὁ βασιλεὺς τοῦς ἐκ δεξιῶν αὐτοῦ, Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.<sup>35</sup> ἐπείναστα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ἔνεος ἡμην καὶ συνηγάγετέ με,<sup>36</sup> γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἡμην καὶ ἡλθατε πρός με. <sup>37</sup> τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἴδομεν πεινῶντα καὶ ἐθρέψαμεν; ή διψῶντα καὶ ἐποτίσαμεν;<sup>38</sup> πότε δέ σε εἴδομεν ξένον καὶ συνηγάγομεν; ή γυμνὸν

καὶ περιεβάλομεν; <sup>39</sup> πότε δέ σε εἴδομεν ἀσθενοῦντα ἦ ἐν φυλακῇ καὶ ἡλθομεν πρός σε; <sup>40</sup> καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

<sup>41</sup> Τότε ἐρεῖ καὶ τοῖς ἔξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. <sup>42</sup> ἐπεινασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποιήσατέ με, <sup>43</sup> ξένος ἥμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενής καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με. <sup>44</sup> τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἴδομεν πεινῶντα ἦ διψῶντα ἦ ξένον ἦ γυμνὸν ἦ ἀσθενή ἦ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι; <sup>45</sup> τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. <sup>46</sup> καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

**26** <sup>1</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ, <sup>2</sup> Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ νιὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. <sup>3</sup> Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, <sup>4</sup> καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν. <sup>5</sup> ἐλεγον δέ, Μή ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

<sup>6</sup> Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, <sup>7</sup> προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου πολυτίμου καὶ κατέχεεν ἐπὶ τῆς

κεφαλῆς αὐτοῦ ἀνακειμένου. <sup>8</sup> ἵδοντες δὲ οἱ μαθηταὶ ἡγανάκτησαν λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη; <sup>9</sup> ἥδυνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς. <sup>10</sup> γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικὶ; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. <sup>11</sup> πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>12</sup> βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. <sup>13</sup> ἀμὴν λέγω ὑμῖν, ὅπου ἔαν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μυημόσυνον αὐτῆς.

<sup>14</sup> Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς <sup>15</sup> εἶπεν, Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. <sup>16</sup> καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

<sup>17</sup> Τῇ δὲ πρώτῃ τῶν ἀξύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ θέλεις ἔτοιμάσωμέν σου φαγεῖν τὸ πάσχα; <sup>18</sup> ὁ δὲ εἶπεν, 'Τπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ, 'Ο διδάσκαλος λέγει, 'Ο καιρός μου ἐγγύς ἐστιν, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. <sup>19</sup> καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

<sup>20</sup> 'Οφίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. <sup>21</sup> καὶ ἐσθιόντων αὐτῶν εἶπεν, 'Αμὴν λέγω ὑμῖν ὅτι εἰς ἑξ ὑμῶν παραδώσει με. <sup>22</sup> καὶ λυπούμενοι σφόδρα ἥρξαντο λέγειν αὐτῷ εἰς ἔκαστος, Μήτι ἐγώ εἰμι, κύριε; <sup>23</sup> ὁ δὲ ἀποκριθεὶς εἶπεν, 'Ο ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ, οὗτός με παραδώσει. <sup>24</sup> ὁ μὲν υἱὸς τοῦ ἀνθρώπου υπάγει καθὼς γέγραπται περὶ αὐτοῦ. οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ

ἀνθρώπου παραδίδοται· καλὸν ἡν αὐτῷ εἰ οὐκ ἐγεννήθη  
οἱ ἄνθρωπος ἐκεῖνος. <sup>26</sup> ἀποκριθεὶς δὲ Ἰούδας ὁ παρα-  
διδοὺς αὐτὸν εἶπεν, Μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ,  
Σὺ εἶπας.

<sup>27</sup> Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἅρτον καὶ  
εὐλογήσας ἔκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν, Λά-  
βετε φάγετε τοῦτο ἐστιν τὸ σῶμά μου. <sup>28</sup> καὶ λαβὼν  
ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, Πίετε  
ἔξι αὐτοῦ πάντες· <sup>29</sup> τοῦτο γάρ ἐστιν τὸ αἷμα μου τῆς  
καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς  
ἄφεσιν ἀμαρτιῶν. <sup>30</sup> λέγω δὲ ὑμῖν, οὐ μὴ πίω ἀπ' ἄρτῳ  
ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ήμέρας  
ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ  
τοῦ πατρός μου. <sup>31</sup> Καὶ ὑμνήσαντες ἔξῆλθον εἰς τὸ ὅρος  
τῶν ἐλαιῶν.

<sup>32</sup> Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδα-  
λισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ,  
Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρό-  
βατα τῆς ποιμνῆς. <sup>33</sup> μετὰ δὲ τὸ ἐγερθῆναι με προάξω  
ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>34</sup> ἀποκριθεὶς δὲ ὁ Πέτρος  
εἶπεν αὐτῷ, Εἴ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ  
οὐδέποτε σκανδαλισθήσομαι. <sup>35</sup> ἔφη αὐτῷ ὁ Ἰησοῦς,  
Ἄμην λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα  
φωνῆσαι τρὶς ἀπαρνήσῃ με. <sup>36</sup> λέγει αὐτῷ ὁ Πέτρος,  
Κάν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσο-  
μαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

<sup>37</sup> Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον  
λεγόμενον Γεθσημανεῖ, καὶ λέγει τοῖς μαθηταῖς, Κα-  
θίσατε αὐτὸν ἕως οὐ ἀπελθὼν ἐκεῖ προσεύξωμαι. <sup>38</sup> καὶ  
παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου  
ἥρξατο λυπεῖσθαι καὶ ἀδημονεῖν. <sup>39</sup> τότε λέγει αὐτοῖς,

Περὶ λυπός ἐστιν ἡ ψυχή μου ἔως θανάτου μείνατε ὅδε καὶ γρηγορεῖτε μετ' ἐμοῦ.<sup>39</sup> καὶ προσέλθων μεκρὸν ἐπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τούτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.<sup>40</sup> καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὗτος οὐκ ἴσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;<sup>41</sup> γρηγορεῖτε καὶ προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σάρξ ἀσθενής.<sup>42</sup> πάλιν ἐκ δευτέρου ἀπελθὼν προσηγένετο λέγων, Πάτερ μου, εἰ οὐ δύναται τούτο παρελθεῖν ἐὰν μὴ αὐτὸ πώ, γενηθήτω τὸ θέλημά σου.<sup>43</sup> καὶ ἐλθὼν πάλιν εὑρει αὐτοὺς καθεύδοντας· ησαν γὰρ αὐτῶν οἱ ὄφθαλμοι βεβαρημένοι.<sup>44</sup> καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσηγένετο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.<sup>45</sup> τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. ἵδον ἦγγικεν ἡ ὥρα καὶ ὁ νὺὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.<sup>46</sup> ἐγείρεσθε, ἄγωμεν ἵδον ἦγγικεν ὁ παραδίδοντος με.

<sup>47</sup> Καὶ ἔτι αὐτοῦ λαλοῦντος, ἵδον Ἰούδας εἰς τῶν δώδεκα ἡλθειν, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. <sup>48</sup> ὁ δὲ παραδίδοντος αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων, "Ον ἀν φιλήσω, αὐτός ἐστιν· κρατήσατε αὐτόν. <sup>49</sup> καὶ εὐθέως προσέλθων τῷ Ἰησοῦ εἰπειν, Χαῖρε ῥαββί, καὶ κατεφίλησεν αὐτόν. <sup>50</sup> ὁ δὲ Ἰησοῦς εἰπειν αὐτῷ, Ἐταῖρε, ἐφ' ὃ πάρει; τότε προσέλθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. <sup>51</sup> καὶ ἵδον εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν

δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὡτίον. <sup>52</sup> τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται. <sup>53</sup> ἡ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ὑρτι πλείω δώδεκα λεγεώνας ἀγγέλων; <sup>54</sup> πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, ὅτι οὕτως δεῖ γενέσθαι; <sup>55</sup> ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστὴν ἔξηλθατε μετὰ μαχαιρῶν καὶ ἔντλων συλλαβεῖν με· καθ' ἡμέραν ἐν τῷ ἵερῷ ἐκαθεξόμην διδάσκων, καὶ οὐκ ἐκρατήσατέ με. <sup>56</sup> τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

<sup>57</sup> Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὃπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. <sup>58</sup> ὁ δὲ Πέτρος ἡκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. <sup>59</sup> Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἔζήτουν ψευδομαρτυρίαν κατὰ τὸν Ἰησοῦν, ὅπως αὐτὸν θανατώσουσιν, <sup>60</sup> καὶ οὐχ εὑρούν πολλῶν προσελθόντων ψευδομαρτύρων. Ὅστερον δὲ προσελθόντες δύνονται εἶπον, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν αὐτὸν οἰκοδομῆσαι. <sup>62</sup> καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; τί οὖτοι σου καταμαρτυροῦσιν; <sup>63</sup> Οἱ δὲ Ἰησοῦς ἐσιώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ νὺὸς τοῦ θεοῦ. <sup>64</sup> λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἅρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον

ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. ὁ τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἴματα αὐτοῦ λέγων, Ἐβλασφήμησεν· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἵδε νῦν ἡκούσατε τὴν βλασφημίαν. τὸν ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπον, Ἐνοχος θανάτου ἐστίν. Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν ὑμεῖς, Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παισας σε;

Ο δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ ἡσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. ὁ δὲ ἡρυχόσατο ἐμπροσθεν πάντων λέγων, Οὐκ οἶδα τι λέγεις. ἔξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἑκεῖ, Οὗτος ἡν μετὰ Ἰησοῦ τοῦ Ναζωραίου. καὶ πάλιν ἡρυχόσατο μετὰ ὄρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστώτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἔξ αὐτῶν εἶ· καὶ γάρ ἡ λαλία σου δῆλον σε ποιεῖ. τότε ἥρξατο καταθεματίζειν καὶ ὀμινύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. καὶ ἐμρήσθη ὁ Πέτρος τοῦ ῥήματος· Ἰησοῦν εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με· καὶ ἔξελθὼν ἔξω ἔκλαυσεν πικρῶς.

**27** <sup>1</sup>Πρωῖας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεὺς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατώσαι αὐτόν. <sup>2</sup>καὶ δήσαντες αὐτὸν ἀπίγγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.

<sup>3</sup>Τότε ἴδων Ἰούδας ὁ παραδίδοντος αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῦς ἀρχιερεύσιν καὶ πρεσβυτέροις λέγων, Ἡμαρτον παραδοὺς αἷμα ἀθρόν. οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς;

σὺ δψη. <sup>5</sup> καὶ ρίφας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο. <sup>6</sup> οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἴματός ἐστιν. <sup>7</sup> συμβούλιον δὲ λαβόντες ἡγόρασαν ἔξι αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῦς ξένοις. <sup>8</sup> διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον. <sup>9</sup> τότε ἐπληρώθη τὸ ρῆθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου δὲ ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, <sup>10</sup> καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.

<sup>11</sup> Ο δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων, Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις. <sup>12</sup> καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. <sup>13</sup> τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν; <sup>14</sup> καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ἐν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λαν.

<sup>15</sup> Κατὰ δὲ ἔօρτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἔνα τῷ ὄχλῳ δέσμιον δὲ ἦθελον. <sup>16</sup> εἰχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραβᾶν. <sup>17</sup> συιτηγμένων οὖν αὐτᾶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω νῦν, Βαραβᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; <sup>18</sup> ἦδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν. <sup>19</sup> καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ πολλὰ γάρ ἔπαθον σήμερον κατ’ ὅναρ δὶ’ αὐτόν. <sup>20</sup> οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραβᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. <sup>21</sup> ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα

θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἰπαν, Τὸν Βαραβᾶν. <sup>22</sup> λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες, Σταυρωθήτω. <sup>23</sup> ὁ δὲ ἔφη, Τί γὰρ κακὸν ἐποιῆσεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω. <sup>24</sup> ἵδων δὲ ὁ Πιλάτος ὅτι οὐδὲν ὡφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων, Ἀθῷος εἴμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου ὑμεῖς ὄψεσθε. <sup>25</sup> καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἰπεν, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. <sup>26</sup> τότε ἀπέλυσεν αὐτοῖς τὸν Βαραβᾶν, τὸν δὲ Ἰησοῦν φραγέλλώσας παρέδωκεν ἵνα σταυρωθῇ.

<sup>27</sup> Τότε οἱ στρατιώται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν. <sup>28</sup> καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, <sup>29</sup> καὶ πλέξαντες στέφαινον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἐμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες, Χαῖρε ὁ βασιλεὺς τῶν Ιουδαίων, <sup>30</sup> καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

<sup>31</sup> Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρόσαι. <sup>32</sup> Εξερχόμενοι δὲ εὑρούν ἄνθρωπον Κυρηναῖον, δύναματι Σιμωνα· τοῦτον ἡγγάρευσαν ἵνα ἅρῃ τὸν σταυρὸν αὐτοῦ.

<sup>33</sup> Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστιν κρανίου τόπος λεγόμενος, <sup>34</sup> ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἡθέλησεν πιεῖν. <sup>35</sup> σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια

αὐτοῦ βαλόντες κλῆρον,<sup>36</sup> καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.<sup>37</sup> καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, Οὐτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.<sup>38</sup> Τότε σταυροῦνται σὺν αὐτῷ δύο λησταῖ, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐώνυμων.

<sup>39</sup> Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν<sup>40</sup> καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν, εἰ νίος εἶ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.<sup>41</sup> ὅμοιῶς καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, <sup>42</sup> Ἀλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ’ αὐτόν.<sup>43</sup> πέποιθεν ἐπὶ τὸν θεόν, ρυσάσθω νῦν εἰ θέλει αὐτόν· εἰπεν γάρ ὅτι θεοῦ εἰμὶ νίος. <sup>44</sup> τὸ δ’ αὐτὸν καὶ οἱ λησταὶ οἱ συνσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.

<sup>45</sup> Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἔως ὥρας ἐνάτης.<sup>46</sup> περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόντες ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἡλὶ ἡλὶ λεμὰ σαβαχθανεί; τοῦτ’ ἐστιν θεέ μου θεέ μου, ἵνατι με ἐγκατέλιπες;<sup>47</sup> τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἡλίαν φωνεῖ οὗτος.<sup>48</sup> καὶ εὐθέως δραμῶν εἷς αὐτῶν καὶ λαβὼν σπόργυν πλήσας τε ὅξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.<sup>49</sup> οἱ δὲ λοιποὶ ἔλεγον, Ἀφες ἴδωμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν.

<sup>50</sup> Ο δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

<sup>51</sup> Καὶ ἴδού τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπὸ ἄνωθεν ἔως κάτω εἰς δύο, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν,<sup>52</sup> καὶ τὰ μνημένα ἀνεῳχθησαν καὶ

πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἡγέρθησαν·<sup>53</sup> καὶ ἔξελθόντες ἐκ τῶν μυημέσων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἀγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. <sup>54</sup> ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς θεοῦ νιὸς ἡνὶ οὗτος. <sup>55</sup> Ήσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἡκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· <sup>56</sup> ἐν αἷς ἡνὶ Μαρίᾳ ἡ Μαγδαληνή, καὶ Μαρίᾳ ἡ τοῦ Ἰακώβου καὶ Ἰωσὴφ μήτηρ, καὶ ἡ μήτηρ τῶν νιῶν Ζεβεδαίου.

<sup>57</sup> Ὁψίας δὲ γενομένης ἥλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τούνομα Ἰωσήφ, δις καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ· <sup>58</sup> οὗτος προσελθὼν τῷ Πιλάτῳ ἥτησατο τὸ σῶμα τοῦ Ἰησοῦ. τότε δὲ Πιλάτος ἐκέλευσεν ἀποδοθῆναι. <sup>59</sup> καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸν σινδόνι καθαρῷ, <sup>60</sup> καὶ ἔθηκεν αὐτὸν ἐν τῷ καιωφ αὐτοῦ μυημέψῳ δὲ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μυημέσου ἀπῆλθεν. <sup>61</sup> ἡνὶ δὲ ἐκεῖ Μαρίᾳ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρίᾳ, καθήμεναι ἀπέναντι τοῦ τάφου.

<sup>62</sup> Τῇ δὲ ἐπαύριον, ἡτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτουν <sup>63</sup> λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῦνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. <sup>64</sup> κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἔως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. <sup>65</sup> ἔφη αὐτοῖς ὁ Πιλάτος, Ἐχετε κουστωδίαν ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε. <sup>66</sup> οἱ δὲ πορευθέντες ἡσφαλίσαντο

τὸν τάφον, σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

**28** <sup>1</sup>Οψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἥλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. <sup>2</sup> καὶ ἵδον σεισμὸς ἐγένετο μέγας· ἄγγελος γάρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. <sup>3</sup> ἦν δὲ ἡ εἰδέα αὐτοῦ ως ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ως χιών. <sup>4</sup> ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ως νεκροί. <sup>5</sup> ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γάρ ὅτι Ἰησοῦν τὸν ἑσταυρωμένον ζητεῖτε. <sup>6</sup> οὐκ ἔστιν ὡδε· ἡγέρθη γάρ, καθὼς εἶπεν· δεῦτε τὸν τόπον ὃπου ἔκειτο. <sup>7</sup> καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἵδον προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὅψεσθε. ἵδον εἶπον ὑμῖν. <sup>8</sup> καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μημείου μετὰ φόβου καὶ χαρᾶς, μεγάλης ἔδραμον ἀπαγγέλλαι τοῖς μαθηταῖς αὐτοῦ.

<sup>9</sup> Καὶ ἵδον ὁ Ἰησοῦς ὑπῆρητον αὐταῖς λέγων, Χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. <sup>10</sup> τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κάκει με ὅψονται.

<sup>11</sup> Πορευομένων δὲ αὐτῶν, ἵδον τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἄπαντα τὰ γενόμενα. <sup>12</sup> καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιον τε λαβόντες ἀργύρια ἴκανὰ ἔδωκαν τοῖς στρατιώταις, <sup>13</sup> λέγοντες, Εἴπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. <sup>14</sup> καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ

ἡγεμόνος, ἡμένις πείσομεν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.  
<sup>18</sup> οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν  
 καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς  
 στήμερον.

<sup>19</sup> Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλι-  
 λαίαν, εἰς τὸ ὅρος οὐ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,<sup>20</sup> καὶ  
 ἴδοντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.

<sup>18</sup> Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων,  
 Ἐδόθη μοι πᾶσα ἔξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.

<sup>19</sup> πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτί-  
 ζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ νιοῦ  
 καὶ τοῦ ἀγίου πνεύματος,<sup>20</sup> διδάσκοντες αὐτοὺς τηρεῖν  
 πάντα ὅσα ἐνετειλάμην ὑμῖν. καὶ ἴδον ἐγὼ μεθ' ὑμῶν  
 εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰώνος.



## NOTES.

### CHAPTER I.

*In the remarks on the results of textual revision prefixed to the Notes on each Chapter, it is not intended to enter minutely into each critical point, but to indicate generally the drift and import of the corrections, and occasionally to state the grounds on which a reading is preferred.*

**κατὰ Μαθαῖον** is adopted in preference to **κατὰ Μαρθαῖον** by the best recent editors on the authority of NBD. The evidence, however, is not conclusive, for in the text even these MSS. admit the other forms in some instances. See Scrivener's *Introd.* p. 488.

**2. ἔνδημσεν.** In accordance with all the uncial MSS. the final ν (called ἐφελκυστικὸν or 'attached') is added in the best critical editions before vowels and consonants alike. To this rule Tischendorf admits a few exceptions, as δυσὶ (ch. vi. 24), βαστάσαι (ch. xx. 12). It is probable that 'ν' ἐφελκυστικόν appeared invariably in the written prose language even in Attic Greek. See Winer, 43, 44, note 2, and Scrivener's *Introd.* p. 486, 487.

**18. (a) Ἰησοῦν,** now read by Tisch. (ed. 8), though absent from editions 5 and 7, is supported by all the Greek codices, but rejected by some critics, chiefly on the evidence of Ireneus, who (as appears from the Latin version of his works) read τοῦ Χριστοῦ and sustained it on special grounds; but also because the collocation ὁ Ἰησοῦς Χριστός is hardly defensible from the position of the adjective χριστός, and is not found elsewhere in the genuine text of the N. T. See Hammond (*Text. Crit.* p. 66 foll.), who discusses this reading at length: and Scrivener's *Introd.* p. 493.

The reading τοῦ δὲ Χριστοῦ ἡ γένεσις, 'the birth of the Messiah,' is theologically valuable as denoting that the Messiah was born, against the false teaching that Jesus became the Messiah, or the Messiah entered into Him at baptism. Hence the interest of the discussion.

(β) After μητρεύθεσῆς the received text has γάρ—the usual particle for beginning a narrative in explanation of a statement: cp.

τοιοῦτον ἦν τὸ πρᾶγμα, διπλῶς γάρ ηλθομεν κ.τ.λ.

Soph. *Ant.* 407.

*Nam* is similarly used in Latin. The insertion of γάρ in the text was probably the unconscious error of a copyist familiar with classical usage.

22. κυρίου not τοῦ κυρίου. Κύριος, in the sense of Jehovah—the triune God—is almost invariably without the article.

25. υἱὸν (Ν B) for τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. The reading of the *textus receptus* is probably due to Luke ii. 7, where πρωτότοκον is unchallenged. The insertion may have been made for controversial reasons, as slightly favouring the view that 'the brethren of the Lord' were his full brethren. But this is unlikely.

**Εὐαγγέλιον**, like **χριστός** (see ch. i. 18), is rare in the classics. The history of it is that of many Hellenistic words—first Homeric, then vernacular, then again found in literature. It occurs twice in Homer, in the sense of 'reward for good news,' *Od.* xiv. 152 εὐαγγέλιον δέ μοι ἔστω | αὐτίκ' ἐτελεῖ κεν κείνος λὺν τὰ δὲ δώματθ' ἱκτηται: and again in the same passage l. 166. In Aristoph. *Eg.* 656 εὐαγγέλια θένει is 'to sacrifice for good news,' *Eg.* 647 εὐαγγέλια στεφανῶν, 'to crown for good news.' In later Greek εὐαγγέλιον acquires the more familiar sense of 'good news,' as distinct from 'reward for good news.' The LXX. has the word in both senses. It was a familiar term to educated Romans: cp. 'Primum ut opinor εὐαγγέλια. Valerius absolutus est,' Cic. *ad Att.* II. 3. In its N. T. use εὐαγγέλιον is closely allied to the thought of the Kingdom of God, it is distinctively the announcement of the Messianic hopes fulfilled. The word is not used by St John except in one passage of the Apocalypse, ch. xiv. 6, or by St James, and once only by St Peter, it does not occur in St Luke's Gospel. With St Paul, however, εὐαγγέλιον is very frequent, and to him is due its leading place in the Christian vocabulary. For the verb see ch. xi. 5. The English equivalent 'gospel' (A.-Saxon *Godspell*) is a felicitous rendering, though it fails to convey all that belongs to εὐαγγέλιον. The Continental languages have naturalised the Greek word: *évangile* (French), *evangelium* (German), *evangelio* (Italian).

**κατά**, 'according to.' The gospel is presented according to the plan and aims of the different writers inspired to meet the requirements of particular readers and to satisfy special needs.

1. **Βίβλος γενέσεως**, 'Book of generation,' i.e. the pedigree extracted from the public archives which were carefully preserved and placed under the special care of the Sanhedrin. The expression recalls, perhaps designedly, Gen. v. 1 αὕτη ἡ βίβλος γενέσεως ἀνθρώπων.

(1) The genealogy is an answer to the question which would be asked by every Jew of any one who claimed to be the Messiah, 'Is he of the house of David?' for by no name was the Messiah more frequently spoken of by Jews and by foreigners (see ch. xv. 22), and designated in the Talmud, than by that of the Son of David.

(2) Both this genealogy and that in St Luke's Gospel trace Joseph's descent. But see below, v. 16.

(3) St Matthew traces the pedigree from Abraham, the Father of the Chosen Race, through David, from whose house the Messiah was expected; St Luke, true to the scope of his Gospel, traces it from the common Father of Jew and Gentile.

(4) St Matthew gives the *royal succession*, St Luke, the *family lineage*. This accounts for many variations in names.

(5) This genealogy *descends* from father to son, and is therefore probably the more exact transcript of the original document. St Luke's *ascends* from son to father.

2. τὸν Ἰσαὰκ. The article is generally used with indeclinable proper names for the sake of perspicuity. See Winer, p. 141.

3. Θάμαρ. St Matthew also differs from St Luke in naming women in the genealogy. Of the four mentioned two—Rahab and Ruth—are foreigners, and three—Thamar, Rahab and Bathsheba—were stained with sin. The purpose of the Evangelist in recording their names may be to show that He who came to save 'that which was lost,' the Friend of sinners, does not scorn such descent.

5. Σαλμὼν...Ιερούλα. According to the received chronology the space of time between Salmon and Jesse was not less than 400 years. In that space there are only four generations recorded in the text. Either then the received chronology is wrong or the genealogy not complete. In all probability the former is at fault, and the shortening of the period named would bring 'Jewish history into harmony with Egyptian and with the internal evidence of the Israelitish history itself.' See Art. 'Genealogy' in *Bib. Dict.* for this and other points.

6. Δανεὶδ τὸν βασιλέα. A special hint of Christ the king, of whom David was the type.

ἐκ τῆς τοῦ Οὐρίου. For the omission of γυναικός cp. 'Hectoris Andromache,' *An.* III. 319: such ellipse is natural where there would be no difficulty in supplying the missing word.

It is at this point that St Luke's genealogy branches off. According to natural descent Joseph was a descendant of *Nathan*, not of *Solomon*. The genealogies meet again in the names of Zorobabel and Salathiel. See below, v. 12.

8. Ἰωρὰμ δὲ ἐγένησεν τὸν Ὀζιαν (Uzziah). The names of Ahaziah, Joash and Amaziah are here omitted; see note, v. 17.

11. Ἰωσήλας δὲ ἐγένησεν τὸν Ἰεχονίαν (Jehoiakim); but in the next v. Jechonias=Jehoiachin. A step is thus wanting in the genealogy, which is supplied by a very early though probably not genuine reading: Ἰωσήλας δὲ ἐγένησεν τὸν Ἰωακεὶμ· Ἰωακεὶμ δὲ ἐγένησεν τὸν Ἰεχονίαν (Jehoiachin). The insertion would make fifteen steps in this portion of the genealogy and would not remove the difficulty unless τοὺς ἀδελφοὺς were placed after Ἰωακεὶμ.

Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. No brethren of Jehoiachin are mentioned, but Jehoiakim had three (1 Chr. iii. 15): a further indication that Ἰεχονίας in this verse=Jehoiakim.

ἐπὶ τῆς μετοικεσίας Βαβυλώνος. 'At the time of the migration or transportation to Babylon' (606 B.C.). For ἐπὶ in this sense cp. ἐπὶ Κλαυδίου, Acts xi. 28; ἐπὶ ἀρχιερέως Ἀννα, Luke iii. 2. This use of the preposition comes from the conception that one event rests on,

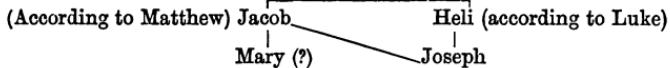
but not wholly on, a person or other events. *μετοικεστά*, the LXX. word for the Babylonish exile, for which the classical *μετοικία* is also used. For the genitive Βαβυλώνος see Winer, p. 234. Cp. French ‘chemin de Paris,’ road to Paris.

12. *Ίεχονίας ἐγέννησεν τὸν Σαλαθὶλ.* Jehoiachin had no children of his own, ‘write ye this man childless’ (Jer. xxii. 30). Salathiel was the son of Neri (Luke), but heir to Jehoiachin.

13. *Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ.* Here a step is omitted, Abiud—the Hodaiah of 1 Chron. iii. 24—being the grandson of Zerubbabel. Rhesa, who is named as Zerubbabel’s son (Luke iii. 27), is conjectured to be a title (Rhesa or Rosh—a Prince): in that case the text in Luke should run, ‘which was the son of Rhesa Zorobabel.’ The Juda of Luke is the same as Abiud.

16. *Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσῆφ.* ‘Joseph which was the son of Heli’ (Luke), see last note; probably Joseph was the son of Heli and the heir to Jacob. It is conjectured with much probability that Jacob was Mary’s father. In that case, although both genealogies show Joseph’s descent, they are in fact equally genealogies of Mary’s family.

#### Matthan or Matthat



17. This division into three sets, each containing fourteen steps of descent, is an instance of a practice familiar to readers of Jewish antiquities. Lightfoot says, ‘They do so very much delight in such kind of concents, that they oftentimes screw up the strings beyond the due measure and stretch them till they crack.’ Such a system necessitates the omission of steps in the descent: see notes *vv.* 8 and 13.

#### 18—25. THE BIRTH OF JESUS CHRIST. Luke i. 26—56 and ii. 4—7.

St Mark and St John give no account of the birth of Jesus, St Luke narrates several particulars not recorded by St Matthew, (1) the annunciation, (2) Mary’s salutation of Elizabeth in a city of Juda (or Juttah), and (3) the journey from Galilee to Bethlehem.

#### 18. *Ἴησοῦ Χριστοῦ.* See *v.* 21.

**Χριστοῦ.** As a classical word *χριστός* is very rare (*Aesch. Prom. Vinct.* 480 and *Eur. Hipp.* 516 are among the few instances where it occurs) and thus belongs to a class of words that have passed into Christian use without any debasing pagan associations. In the LXX. it is frequent as a translation of the Hebrew *Mashiach* (anointed). To the Jew it would suggest the thought of (1) Prophet, μή ἀψησθε τῶν χριστῶν μου καὶ ἐν τοῖς προφήταις μου μή πονηρεύεσθε, Ps. civ. 15; (2) Priest, καὶ εἰσολεῖ ὁ λεπέδης ὁ χριστός ἀπὸ τοῦ ἀλυτοῦ, Levit. iv. 16; (3) King, ποιῶν ἔλεος τῷ χριστῷ ἀντὸν τῷ Δαβὶδ, Ps. xvii. 54. As a proper name it was the Messiah, the *Χριστὸς ἡγούμενος* of Dan. ix. 25—the only passage where the term *Mashiach* is applied directly to the

coming Deliverer. In the N. T. the Hebrew form is used twice (John i. 41 and iv. 25), where it is explained: *εὐρήκαμεν τὸν Μεσσίαν ὁ ἔστιν μεθερπυνέμενος χριστός* (ch. i. 42) and *οἶδα δὲ τὸν Μεσσίαν ἐρχέται ὁ λεγόμενος χριστός*. Note that one title—Messiah or Christ—has been adopted almost to the exclusion of others quite as common in the O. T., ‘The Branch,’ ‘He that cometh’ (*ὁ ἐρχόμενος*, Hebr. *Habba*), ‘The Prophet.’ This is partly due to the great influence of Daniel’s prophecy, partly to the appropriateness of the title to the Son of David.

**μνηστευθεῖστης**, ‘betrothed.’ Among the Jews the betrothal took place a year before marriage, and during the interval the betrothed maiden remained with her own family. But from the day of betrothal the pair were regarded as man and wife. For the genitive absolute *μνηστ....Μαρίας* instead of the nominative as subject to *εὑρέθη* see Winer, p. 260.

**Μαρίας.** The Hebrew form is Miriam.

**19. θίκατος ὅν**, ‘since he was a just man,’ i.e. one who observed the law, and, therefore, feeling bound to divorce Mary. But two courses were open to him. He could either summon her before the law-courts to be judicially condemned and punished, or he could put her away by a bill of divorce before witnesses, but without assigning cause. This is meant by *λάθρα ἀπολύναι αὐτὴν*, the more merciful course which Joseph resolved to adopt. The tradition of mediæval art that Joseph was an old man at this time rests on no scriptural evidence, but the fact that he disappears from the Gospel history after Luke ii. 51, and the inference that he died before our Lord’s ministry began are adduced in support of that view.

**καὶ μή θελων.** *καὶ* appears to have a restrictive force and to be equivalent to *κατοι*. See Jelf, 759. 3, and Campbell’s Soph. *Introd.* § 25. 2. 6. Cp. *ὦ στέφανε χαρῶν ἀπιθή καὶ σ' ἀκων ἔγω | λείπω*, Aristoph. *Eg.* 1250, and *καὶ θεὸς ἐμμῆ καὶ οὐ δύναμαι σε διώκειν*, Bion, *Id.* i. 53. In all these passages, however, it is better to see the restrictive or adversative force not in the connecting particle but in the contrasted clauses and to regard *καὶ* as simply conjunctive. See Winer, 545.

**μή θελων**, ‘since he was unwilling,’ *quum nollet*. In modern Greek *μή* is always the negative used with participles. Perhaps the origin of the usage may be traced to the fact that the participle generally explains the motive or condition of an action and so would require *μή* rather than *οὐ*. Then from the tendency to grammatical uniformity the usage became universal. In the N. T. there is a close approach in this respect to the rule of modern Greek.

**δειγματίσαι**, ‘to display,’ ‘exhibit,’ here ‘to expose in open court,’ as opposed to *λάθρα ἀπολύσαι*. *παραδειγματίσαι*—the reading of the received text—is used by Polybius of punishing the guilty for an example to others, II. 60. 7, xv. 32. 5, et alibi, see Schweighäuser sub voc. The simple verb which does not appear to be classical is found in the sense of ‘displaying’ as in a triumph in Col. ii. 15, *τὰς ἔξοντας*

*ἔδειγμάτισεν ἐν παρησόῃ*, see Bp Lightfoot on the passage. The modern Greek version *νὰ θεατρόσῃ* conveys the idea of exposure simply.

20. *ἰθού*. Used like the Hebr. *hinneh* as a particle of transition. See note ch. ii. 7.

*κατ' ὅναρ* for classical *ὅναρ*.

*παραλαβέν*, the technical word for receiving a bride from her parents: *καὶ τί ἄν, ἔφη ὁ Σωκράτης, ἐπισταμένην αὐτὴν παρέλαβες* (Xen. Econ.).

21. *καλέσεις τὸ δυνατὸν αὐτοῦ Ἰησοῦν*. Jesus represents the Greek form, while *Joshua* represents the Hebrew form of the same name. The same Hebrew root occurs in the salutation *Hosanna*: see note, ch. xxi. 9. Joshua who led the Israelites into the Promised Land, and Joshua or Jeshua, who was high priest at the time of the return from the Babylonish Captivity, are types of Jesus Christ in respect both of work and name.

*αὐτός*, with some emphasis, he will not only preach *σωτηρία*, but will himself confer it.

*σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν διαρτιῶν αὐτῶν*. An announcement of a spiritual Kingdom. Contrary to the thought of many Jews the salvation which Jesus brought was not to be a saving from the Roman or Herodian rule, but a life protected from sin.

22. *ὅλον*. For the Hellenistic use of *ὅλος* in preference to *πᾶς* cp. French 'tout' from *totus*, adopted rather than any word derived from *omnis*. Possibly the similarity to Hebr. *col* (all) may have influenced the Hellenistic writers in their choice.

*γέγονεν*, 'has come to pass.' The Evangelist speaks as a contemporary. The tense is a note of the early date of this gospel.

*ἴνα πληρωθῆ*. By this formula the Evangelist recognises in the event described a fulfilment of a type or prophecy. It matters little whether we regard *ἴνα* as (1) *final*, 'in order that,' or (2) by a late use *consecutive*, 'so that,' in other words (1) as marking the conscious intention of the prophet or of God speaking through the prophet, or (2) a reflection of the Evangelist viewing the historical fact in connection with the prophecy—and finding in the prophecy an analogy, if not a definite prediction. For in regard to divine action the intention and result are identical, that is, we cannot conceive of any result being unintentional with God. It has been disputed whether *ἴνα* is ever used in a consecutive sense. Meyer and Alford deny this use (see his note 1 Thess. v. 4), and Winer with perhaps one exception, Rev. xiii. 13. On the other side see Bp Ellicott on Eph. i. 17 and Bp Lightfoot on Gal. v. 17, and comp. 1 Thess. v. 4. In these and other passages *ἴνα* undoubtedly marks the result as distinct from conscious purpose. In confirmation of this view take into account (1) The Jewish mode of thought, according to which all results are regarded as purposed by God. The absence of *τύχη* from the N.T. vocabulary is striking evidence of this. (2) The influence of Latin, in which the same particle *ut* is used to express aim and result. (3)

The analogy of the genitive of the infinitive (e.g. *τοῦ πιστεύειν*) insensibly passing from an idea of aim to that of result. (4) The usage of modern Greek, towards which Hellenistic Greek is a step, which finds *νά* (*ίνα*) too weak to express the idea of purpose and strengthens that particle by the addition of *διά*, so that *διὰ νά*=‘in order that.’ (5) The general tendency of language in a later stage, especially on its popular side, to make special words serve a manifold use.

The use of *ίνα* is further extended in Hellenistic Greek

(1) to oblique petition after words of entreaty, command, &c. instead of *διπει* or infinitive. Cp. *εἰπὲ ίνα γένηται*, Luke iv. 3.

(2) to substantival clauses, where *ὅτι* or *ὡς* with the indicative would be the regular classical construction; cp. John xvii. 3, *αὕτη δέ ἐστιν ἡ αἰώνιος ἥντι, ίνα γινώσκωσιν σε κ.τ.λ.*, and Epict. ii. 1. 1, *εἰ δλῆθες ἐστιν τόδε ίνα ἡ ἄμα μέν...πάντα ποιεῖν, si verum hoc est fieri posse &c.* (Schweighäuser).

Comp. the indices of Schweighäuser to Epictetus and of Wyttenschbach to Plutarch, where examples are given of *ίνα* consecutive.

**ὑπὸ...διά.** See note ch. ii. 5.

23. *ἡ παρθένος ἐν γαστρὶ ξει.* Not a Virgin as A.V. but the Virgin: so also the Hebrew, which differs from this quotation only in having the singular ‘she shall call.’ The citation agrees with the LXX. where however the reading varies between *ξει* and *λήψεια* and between *καλέτεις* and *καλέσουσιν*. See Is. vii. 14.

The historical crisis was this, Ahaz is alarmed by the threatened invasion of Pekah and Rezin—the confederate kings of Samaria and Damascus. Isaiah reassures Ahaz, who hypocritically refuses to ask for a sign. Yet a sign is given. She, who is now unmarried, shall bear a son, probably a scion of the royal house of David; he shall be called Emmanuel, and before he arrives at years of discretion the deliverance shall come, though a heavier distress is at hand.

The prophecy is distinctly Messianic, but the sign in Isaiah is not concerned with the *manner* of the child’s birth, but with the name, and the deliverance which should happen in his infancy. Therefore, the weight of the reference is to the name ‘Emmanuel’ and to the true Son of David, whose birth was the sign of His people’s deliverance.

**μεθερμηνεύμενον**, a late word (Polyb. and Diod. Sic.). Cp. *τοὺς καλούμενους ἐξτραορδιναρίους δι μεθερμηνεύμενον ἐπιλέκτους δηλῶ*. Polyb. vi. 26. 6. The explanation would not of course appear in the original Aramaic gospel.

25. *οὐκ ἔγνωσκεν κ.τ.λ.* This expression cannot be considered as in any way decisive of the question, whether the Virgin Mary had or had not children besides our blessed Lord.

## CHAPTER II.

9. *ἴσταθη* for *ἴστη* (NBCD). The passive implies agency, here divine agency: see ch. xxvii. 11.

11. *εἶδον* for *εὗρον*, with all the leading MSS. and versions. *εὗρον* influenced by v. 8.

15. *κυρίου* for *τοῦ κυρίου*. See ch. i. 22.

17. *θιδ* for *ὑπό*, the reading of all the more ancient authorities. The prophet is regarded as the instrument, not the agent.

18. *θρῆνος* *καὶ* omitted before *κλαυθμὸς* with *NB* against many later authorities. The omission brings the quotation into closer verbal agreement with the Hebrew; but the words are found in the LXX., and were probably meant to express the Hebrew intensive word by an addition.

23. *Ναζαρέθ*. The MSS. vary wherever this name occurs between *Ναζαρέθ*, *Ναζαρέτ*, *Ναζαράθ* and *Ναζαρά*, so that the orthography cannot be determined.

**1—12. THE VISIT OF THE MAGI.** Recorded by St Matthew only.

1. *τοῦ δὲ Ἰησοῦ γεννθέντος*. The year 3 before the Christian era has been fixed almost beyond a doubt as the date of the Nativity. The present year—1881—is therefore correctly A.D. 1884. The data on which the computation is founded are: (1) The first rule of Quirinus (Luke ii. 2), which should probably be placed between the years B.C. 4 and A.D. 1 of the common era. Josephus mentions Quirinus as Governor in A.D. 6—nine or ten years after the true date of the nativity. The conjecture of a previous *first* governorship of Quirinus was made and ably supported by A. W. Zumpt. His conclusions are generally accepted. (2) The accession of Tiberius A.D. 14; thus the fifteenth year of Tiberius, in which Jesus was baptized (Luke iii. 1, 2) ended Aug. 19, A.D. 29. (3) The Paschal full moon; which fell on a Friday, 15th Nisan in A.D. 30 and also in A.D. 33. On one of these two dates the Crucifixion must have taken place. If the second be adopted as agreeing best with the other chronological notes in the gospels, Jesus was crucified on April 3 [o.s.], A.D. 33, when he may have been between 34 and 35 years of age. (4) The reign of Herod; which began in B.C. 36 and ended in B.C. 1. The last-named date has been accurately determined in a paper read before the Society of Biblical Archaeology (June, 1871) by Mr J. W. Bosanquet,—which see for a learned discussion of the whole question.

ἐν Βηθλέεμ. St Matthew omits the circumstances which brought Mary to Bethlehem.

Βηθλέεμ ('The House of Bread,' cp. John vi. 51), the city of David, situate on a limestone ridge a few miles S. of Jerusalem. The old name of Bethlehem was Ephrath or Ephratah; it is now called Beit-lahm. It is worthy of remark that no visit of Jesus or of his disciples to Bethlehem, his birthplace and the cradle of his race, is recorded.

Ἡράδου τοῦ βασιλέως. Called afterwards, but not in his lifetime, Herod the Great; he was an Idumæan (Edomite) who, chiefly through the friendship of M. Antony, became king of Judæa. For

date of reign see above. The title of *βασιλεὺς* distinguishes him from the other Herods named in the gospels. Antipas, who tried in vain to obtain the title, is called King by courtesy, Mark vi. 14.

Herod was not an absolute monarch, but subject to the Roman empire, much in the same way as some of the Indian princes are subject to the British government, or as Servia was till recently subject to the Porte.

**Ιδού.** See note ch. i. 20.

**μάγοι**, originally the name of a Median tribe, who, according to Herodotus, possessed the power of interpreting dreams. Their religion consisted in the worship of the heavenly bodies and of the elements. At this date the name implied a religious caste—the followers of Zoroaster, who were the astrologers of the East. Their tenets had spread widely; and as the East is a vague term, it is difficult to determine from what country these Magi came. A theory, stated below, connects them with Egypt, or at least with an Egyptian system of chronology. The common belief that the Magi were three in number is a mere tradition, which has been perpetuated by great painters. It was probably an inference from v. 11. Every reader of the Classics knows how common a failing it is with ancient annotators to state deductions from the text as proved facts. An equally groundless tradition has designated the Magi as kings, and has assigned names to them. The first part of this tradition is probably due to the words of Ps. lxviii. 29, lxxii. 11; Is. xl ix. 23 and other passages. The special names Caspar, Balthasar, and Melchior are supposed to indicate the three countries of Babylon, Assyria, and Egypt.

**ἀντὸν ἀνατολῶν**, plural, as always in later Greek (Polyb. and Plut.) in the sense of ‘the East,’ i.e. the quarter in which the sun rises, cp. *αἱ δυσμαὶ*, *αἱ ἀρκτοὶ* (Schweighäuser). Here for ‘the Eastern lands,’ cp. Anglo-French ‘the levant.’ This use is later, the classical meaning is ‘the rising,’ of the sun, moon, or stars, see note on next verse. By another later use *ἀνατολὴ*=‘a branch’ or ‘shoot,’ hence ‘The Branch’ as a Messianic title.

**τεχθέσις.** This form is rarely if ever found in classical Attic; see Veitch sub voc. *τίκτω* and cp. Luke ii. 11—the only other passage where this tense-form occurs in N.T.

**δὲ τεχθέσις βασιλεύς.** One who was *born king*—whose title was hereditary—would bring special fear to Herod.

**βασιλεὺς τῶν Ἰουδαίων.** A title unknown to the earlier history of Israel and applied to no one except the Messiah. It reappears in the inscription over the Cross (ch. xxvii. 37).

In estimating the Jewish conception of the ‘kingdom of heaven’ and of the Messiah who is the central figure of that thought, account should be taken of the awe with which the Oriental regarded the person of a king, who was far more highly exalted above his subjects than Western ideas admit (cp. Rawlinson’s Herod. vii. 13). The

*βασιλεὺς* in this sense is to be distinguished from the petty prince or *regulus* who, like Herod, assumed the imperial title of *βασιλεὺς*.

*εἴδομεν...τίλθομεν*, keep the strict aoristic force ‘we saw’...‘we came.’

**ἀύτοῦ τὸν διστέρα.** The simplest explanation of this is that a star or meteor appeared in the sky to guide the Magi on their way first to Jerusalem, then to Bethlehem. It is, however, quite possible that the Magi were divinely led to connect some calculated phenomenon with the birth of the ‘King of the Jews.’ Among many conjectures may be mentioned one recently propounded by Prof. Lauth of Munich. It appears to be proved that the dog-star Sirius rose heliacally, i.e. appeared at sunrise, on the first of the Egyptian month Mesori, for four years in succession, viz. 5, 4, 3, 2 before our era. The rising of this star of special brilliance on the first of this special month (Mesori=birth of the prince) would have a marked significance. By the Magi it might well be connected with the prophecy of ‘the star of Jacob’ (Numb. xxiv. 17), and become the cause of their journey to Jerusalem. This theory explains Herod’s edict, v. 16, for the destruction of all male children ‘from two years old and under,’ for, as according to the date assigned to the Nativity of Christ, the arrival of the Magi at Jerusalem would coincide with the year 3 before the Christian era, the star had appeared for two years.

The theory, supported by Alford, which identifies this ‘star’ with a conjunction of Jupiter and Saturn, forces the meaning of the word ‘star,’ is inconsistent with the latest chronological results, and is shown to be scientifically impossible by Prof. Pritchard in *Dict. of the Bible, sub voc.* ‘Star of the Magi.’

The connection of the birth of the Messiah with the appearance of a star is illustrated by the name Barcochab (‘Son of a Star’), assumed by a false Messiah who appeared in the year 120 A.D. It has also been noticed that in the *Cartouche* or Egyptian royal symbol of Vespasian (see note ch. ii. 6 *ad fin.*), the word ‘God’ is for the first time expressed by a star. (Dr Leath, *Trans. Bib. Arch. Soc.* iv. 2.)

**ἐν τῷ δυνατολῃ.** Probably ‘at its rising.’ If the ordinary interpretation ‘in the East’ be adopted, it would be an unusual, perhaps an unexampled, instance of the singular in this sense. The suggested rendering suits the technical language of the astrologers.

**προσκυνήσαι.** A favourite word with St Matthew as with St John. Its occurrence thus early in the Gospel strikes the note of the Gospel of the Great King. *προσκυνεῖν* is used of the servile prostration before an Oriental monarch. Cp. Herod. vii. 18, where a striking instance of this subservience is recorded: *οἱ Πέρσαι μὲν ὡς ἡκουσαν ταῦτα* (views entirely opposed to their own) *κεχαρηκότες προσεκύνεον.* This connection gives point to the word as used ch. xx. 20, where see note.

**3. ἐταράχθη.** Herod, with the instincts of a tyrant, would be alarmed for his throne. His subjects (*πᾶσα Ἰερουσαλύμα*) had learnt

to dread his outbreaks of passion. *μετ' αὐτοῦ* not *σὺν αὐτῷ*, they did not sympathise in *his* alarm.

**πᾶσα Ἱεροσόλυμα.** The feminine form which occurs here and possibly ch. iii. 5, is remarkable. Elsewhere Ἱεροσόλυμα is a neuter plural. St Matthew uses this form in preference to Ἱερουσαλήμ, except in one passage, ch. xxiii. 37, where see note. St Luke, both in his Gospel and in the Acts and St Paul, each with few exceptions, adopt the Hebraic form in -ημ. St John has the Greek termination only in his Gospel, the Hebrew only in the Apocalypse.

For a similar variety of gender in the name of a town, cp. Verg. *Æn.* vii. 682 altum Prænestē, with *Æn.* viii. 511 Preneste sub alta, and Thuc. ii. 99 τὸν τε Ἀνθεμοῦντα, with Dem. *Phil.* ii. 20 Ἀνθεμοῦντα ἡς ἀντεπούντο.

4. **πάντας τὸν ἀρχιερέας καὶ γραμματεῖς τοῦ λαοῦ,** i. e. summoned a meeting of the Sanhedrin. But from the omission of *τοὺς πρεσβυτέρους*, who are generally included in the designation of the Sanhedrin it is contended by some that this was an irregular meeting of the chief priests and learned men. With this view it is difficult to explain πάντας.

For an account of the Sanhedrin see note ch. xxvi. 8, for γραμματεῖς see notes on ch. vii. 29, and for ἀρχιερέας, note ch. xxi. 15.

**τοῦ δὲ Χριστὸς γεννάτας.** Lit. 'where the Christ or Messiah is born.' Where do your sacred writings represent him to be born? For this use of the pres. indic. cp. ἐκ τῆς Γαλ. προφ. οὐκ ἔγειρεται, John vii. 52.

5. **Βηθλέεμ τῆς Ἰουδαίας.** To distinguish this Bethlehem from the Bethlehem in the tribe of Zebulun (Josh. xix. 15).

**γέγραπται**, well expressed by Luther's translation, *stehet geschrieben.* The tense marks the continued validity of a law or a prophecy; so also in the classics, ἐν τοῖς φυσικοῖς γέγραπται νόμοις...καὶ ἀτιμος τεθνάτω. Dem. *Phil.* 3. 44.

**διὰ τοῦ προφήτου**, 'by means of,' 'through'—the prophet is regarded as the instrument. In v. 17 and iii. 3, some MSS. have the preposition signifying personal agency (*ὑπό*), instead of the instrumental preposition (*διὰ*); but the usual formula is as in v. 15, *ὑπὸ Κυρίου διὰ τοῦ προφήτου.*

6. **καὶ σὺ Βηθλέεμ κ.τ.λ.** Micah v. 2. The quotation (as usually in passages cited by St Matthew alone) nearly corresponds with the Hebrew text, the literal translation of which is: 'But thou Bethlehem Ephratah, though thou be little to be among the thousands of Judah, yet out of thee shall come forth unto me he that is to be ruler in Israel.'

A note of interrogation in the Hebrew would entirely reconcile the quotation with the original passage. Others have conjectured the loss of a negative in the Hebrew text, which seems to have been cited by some of the fathers with the negative. See Bp Jebb, *Sacr. Lit.* p. 99.

The LXX. differs widely both in words and construction—an indi-

cation of a Hebrew original of this gospel; for the Greek translation of the prophecy is evidently independent of the LXX. It stands thus in A. *kai σὺ Βηθλέεμ, οἶκος τοῦ Ἐφραΐτος εἰς τὸν εἶναι εἰς χιλίδοιν Ἰουδαία: ἐκ σοῦ μοι ἔξελεύσεται ἥγονός τοῦ εἶναι εἰς ἀρχόντα ἐν τῷ Ἰσραήλ.* Note here the greater excellence of the Gospel version and the poetical touch in *ποιμανέ* (cp. the Homeric *ποιμένα λαῶν*) not found in the Hebrew original or in the LXX. *διγυστός* appears to be used in the LXX. as superlative of *δλῆγος* for *διγυστός* the classical meaning ‘one of few,’ i.e. ‘among the mightiest,’ ‘considerable’ (see Campbell’s note on Soph. *Ant.* 625 and cp. *πολλοστός*) would bring the LXX. more nearly in accord with St Matthew’s citation. The substitution of *ἥγεμόν* for the technical word *χιλιάδων* may mark the form in which the message was actually conveyed to Herod, or it may be an adaptation for the sake of clearness. *ἥγονός τον*, modern Greek, in this sense, see Geldart, *Mod. Greek*, p. 103.

A reflection of this prophecy became prevalent in the East. Accordingly the Roman historians designate the Emperor Vespasian as the Eastern Prince who was destined to rule the world: ‘Percrebuerat Oriente toto vetus et constans opinio esse in fatis ut eo tempore Judæa profecti rerum potirentur. Id de Imperatore Romano quantum postea eventu paruit prædictum Judæi ad se trahentes rebellarent.’ Suet. *Vesp.* iv. Similarly Tac. *Hist.* v. 18. Comp. Joseph. *B. J.* vi. 5. 4. See above, v. 2.

7. **τότε**, a favourite word of transition with St Matthew. It occurs more frequently in this gospel alone than in all the rest of the N.T. The modes of transition in the several Evangelists are interesting as notes of style. Thus *τότε* is characteristic of St Matthew, *εὐθὺς* (*εὐθέως*) of St Mark, *καὶ ἐγένετο* of St Luke, *καὶ ἦσαν* is about equally common in Luke and Matthew.

**ἡκριβώσαν**, ‘accurately ascertained,’ used of scientific exactness, *σοφοὶ μὲν οὖν εἰσὶ οἱ τὰδ’ ἡκριβωκότες*, Eur. *Hec.* 1192. The reason of Herod’s enquiry appears in v. 16.

**τὸν χρόνον τοῦ φαιν. δοτ.** Literally, ‘the time of the star which was appearing,’ i.e. when it first appeared and how long it would continue. The *χρόνος* was astrologically important.

8. **πέμψας αὐτὸν εἰς Βηθλέεμ.** Up to this time the Magi are not said to have been guided by the star; they go to Bethlehem in accordance with Herod’s directions, which were based on the report of the Sanhedrin; as they went the star again appeared in the East.

**ἐξετάζειν**, ‘to enquire into the reality or essence of a thing’ (*ἐτεῖσθαι, ἐτόσι, εἰπεῖ*.) Used by Plato of the Socratic Elenchus: *φιλοσοφοῦντά με γάρ καὶ ἐξετάζοντα ἐμαντὸν καὶ τοὺς ἄλλους.* (*Apol. Socr.*)

10. **ἐχάρησαν χαρὴν κ.τ.λ.** The cognate noun becomes far more frequent in Hellenistic Greek under the influence of Hebrew expression. Observe the intensity of the joy expressed by the combination of cognate noun, adjective and adverb. To them it was a triumph at once of science and religion.

11. *εἰς τὴν οἰκίαν.* St Matthew gives no hint that ‘the house’ was an inn, or that the babe was lying in a manger. Perhaps here as in other places we are misled by the ideas suggested by great pictures; and in truth the visit of the Magi should be placed at least some days after the events recorded in Luke ii. 1—38.

*τοὺς θησαυρούς.* ‘Caskets’ or ‘chests’ in which treasures were placed. Such offerings to kings were quite in accordance with Eastern usage: *Reges Parthos non potest quisquam salutare sine munere.* Sen. *Ep. xvii.* Cp. Ps. lxviii. 29, lxxii. 10.

*λίβανον καὶ σμύρναν.* Frankincense and myrrh were products of Arabia, and, according to Herodotus, of that country only. They were both used for medicinal purposes and for embalming; cp. John xix. 39.

12. *χρηματισθέντες κατ’ ὄναρ,* ‘divinely warned by a dream.’ *χρηματίζειν.* (1) ‘To transact business,’ ‘to deal or act or confer’ with any one. (2) Of divine dealings with men, ‘to answer,’ ‘warn’ or ‘command,—a late use frequent in Diod. Sic., Plutarch and Polyb., e.g. *θεοὺς αὐτοῖς ταῦτα κεχρηματικέναι.* Diod. Sic. i. 177. Hence *ὁ χρηματισμός* (Rom. xi. 4), ‘the divine word,’ ‘the oracle.’ With Diod. Sic. who retains the classical use of *χρησμός*, *χρηματισμός* = ‘a judicial decree.’ (3) From the notion of transacting business under a particular name *χρηματίζειν* has the meaning of ‘to assume a title,’ ‘to be named,’ *τὸ λοιπὸν ἔχρημάτισε βασιλεύς.* Diod. Sic. xx. 789. *Βασιλεὺς ἐτόλμηξε χρηματίζειν.* Polyb. v. 57. 5. *χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθήτας Χριστιανούς.* Acts xi. 26. Hence still later *χρηματισμός* means ‘a name.’ (4) In modern Greek *χρηματίζειν* is used for the substantive verb ‘to be.’

*κατ’ ὄναρ.* See ch. i. 20.

### 13—15. THE FLIGHT INTO EGYPT.

13. *τὸ παιδίον.* Named first as the most precious charge and the most exposed to danger.

*εἰς Αἴγυπτον.* Egypt was at all times the readiest place of refuge for the Israelites, whether from famine or from political oppression. It had sheltered many thousands of Jews from the tyranny of the Syrian kings. Consequently large settlements of Jews were to be found in various cities of Egypt and Africa. In Alexandria the Jews numbered a fifth of the population. Wherever therefore the infant Saviour’s home was in Egypt, it would be in the midst of his brethren according to the flesh.

At this time Egypt was a Roman province. This incident of Christ’s stay in Egypt would be regarded as a precious memory by the African Church—the church of Cyprian, Origen and Augustine.

*τοῦ ἀπολέσαι,* ‘in order to slay it.’ A classical idiom which became frequent in the N.T. especially with St Paul and St Luke; it is still more frequent in the LXX.

(1) Denoting *purpose*, as here. Cp. εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς, Luke xxiv. 29. τοῦ μηκέτι δουλεύειν τῇ ἀμαρτίᾳ, Rom. vi. 6. These instances are best referred to the use of the partitive genitive with verbs signifying aim or striving for, or to the genitive of cause denoting that from which the action springs. Comp. the final use of the genitive of the gerund and gerundive in Latin.

(2) *Result*—a usage closely connected with the last, as the ideas of purpose and result are nearly related, particularly according to the Hebraic modes of thought. (See note ch. i. 22 on *Iwa*.) Cp. ἐλευθέρα ἔστιν ἀπὸ τοῦ νόμου τοῦ μὴ εἶναι αὐτήν μοιχαλίδα, Rom. vii. 2. Possibly ἐκριθη τοῦ ἀποτλεῖν ἡμᾶς (Acts xxvii. 1) belongs to this head, —the decision resulted in sailing—ep. πέρας...τοῦ ἀπαλλάσσεσθαι, ‘an end that consisted or resulted in escape.’ See also Gossrau’s note on *aram sepulchri*, Verg. *Aen.* vi. 177.

(3) In many cases *τοῦ* with the infinitive is regularly used after words requiring a genitive, as ἐὰν γὰρ ἀξίον τοῦ κακοῦ πορεύεσθαι, 1 Cor. xvi. 4.

(4) In some passages it appears (a) as the object of verbs where the accusative would be required in Classical Greek, as οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, 1 Cor. ii. 2. Or (b) as the subject of the verb: ὡς δὲ ἐγένετο τοῦ εἰσεθείν τὸν Πέτρον, Acts x. 25. These and similar expressions may indeed be explained as extensions of recognised genitival uses, but it is better to regard them as illustrating the gradual forgetfulness in language of the origin of idioms. In illustration of this, comp. the use in French of the infinitive with *de* either as subject or as object; e.g. il est triste de vous voir,—on craint d’y aller; the adoption of the (Latin) accusative in the same language as the sole representative of the Latin cases; and the extension of *Iwa* (*vā*) with the subjunctive in modern Greek to the various uses of the infinitive.

Hebrew scholars also note the widely-extended use of *ל* as influencing this formula. See Winer 407—412. Jelf 492. 678. 3 b. Arnold’s Thuc. VIII. 14.

14. *ἀναχωρεῖν* (1) ‘to retire’ from danger as here, and chs. iv. 12, xii. 16, and elsewhere; (2) in the later Classics ‘to retire from business or public life;’ (3) in Ecclesiastical writers ‘to retire from the world,’ ‘become a hermit, or anchorite’ (*ἀναχωρητής*).

This word, which occurs much more frequently in this Gospel than elsewhere in N.T. seems to connect itself with two points in the traditional life of St Matthew. 1. His stay in Egypt—the cradle of the anchorite life. 2. His asceticism, to which the notion of ‘retirement’ is closely related.

15. *ἦσαν τῆς τελευτῆς Ἡρώδον*. According to the chronology adopted above this would be for a space of less than two years.

*Iwa πληρωθῆ*. See note on ch. i. 22.

ἢ Αἰγύπτου ἐκάλεσα τὸν νιόν μου. The history of Israel is regarded as typical of the Messiah’s life. He alone gives significance to that history. He is the true seed of Abraham. In him the blessing promised to Abraham finds its highest fulfilment. (See Lightfoot on

Gal. iii. 16.) Even particular incidents in the Gospel narrative have their counterpart in the O. T. history. Accordingly St Matthew, who naturally reverts to this thought more constantly than the other Evangelists, from the very nature of his gospel, recognises in this incident an analogy to the call of Israel from Egypt.

The quotation is again from the original Hebrew of Hosea xi. 2, and again the LXX. differs considerably. It runs ἐξ Αἰγύπτου μετεκάλεσε τὰ τέκνα αὐτοῦ. Cp. Exod. iv. 22, 23 εὗδ πρωτόκος μον Ἰσραὴλ· εἴπα δέ σοι ἔξαποτειλον τὸν λαὸν μον ἵνα μοι λατρεύσῃ, where τὸν εὗδ μον would be a closer rendering of the Hebrew than τὸν λαὸν μον.

16. ἀνέλεν, 'slew.' The verb occurs here only in Matthew. It is frequent in the Acts, occurring rarely elsewhere. Out of a great variety of classical meanings the Hellenistic usage nearly confines the word to its force here. The two instances of a different meaning in N. T. are Acts vii. 21 and Hebr. x. 9.

**πάντας τοὺς ταῖδας,** 'all the male children.'

ἀπὸ διεροῦ. Either (1) there is an ellipse of παιδός, or (2) more probably διεροῦ is neuter. If we adopt the hypothesis regarding the star mentioned above, a satisfactory explanation is given for Herod's directions, which otherwise it is difficult to explain. Even if the above theory is not the true one, the two years mentioned in the text are clearly connected with the astronomical appearances described by the Magi, in answer to Herod's 'diligent enquiries.'

Profane history passes over this atrocity in silence. But Josephus may well have found his pages unequal to contain a complete record of all the cruel deeds of a tyrant like Herod. Macaulay relates that the massacre of Glencoe is not even alluded to in the pages of Evelyn, a most diligent recorder of passing political events. Besides, the crime was executed with secrecy, the number of children slain was probably very inconsiderable, for Bethlehem was but a small town; and though it was possibly crowded at the time (Luke ii. 7), the number of very young children would not have been considerably augmented by those strangers.

The whole scene must have been very different from that which is presented to us on the canvas of the great mediæval artists.

17. τότε ἐπληρώθη. This turn of expression may be regarded as identical with the more usual 'that it might be fulfilled.'

18. Jer. xxxi. 15, in LXX. xxxviii. 15. In a singularly touching passage, Rachel, the mother of the tribe of Benjamin (whose tomb was close to Bethlehem; Gen. xxxv. 19), is conceived of as weeping for her captive sons at Ramah—some of whom were possibly doomed to die; cp. Jer. xl. 1.

The Evangelist pictures Rachel's grief re-awakened by the slaughter of the infants at Bethlehem.

The Ramah alluded to by Jeremiah, generally identified with the modern Er-Rama, was about five miles N. of Jerusalem, and in the tribe of Benjamin. There is no proof of another Ramah near Bethlehem. The analogy therefore must not be pressed.

As the text now stands emended St Matthew's citation agrees with the Hebrew (the repetition of 'for her children' in the last line in the Hebrew text is doubtful), and preserves the beauty of the parallelism. In the quatrain each couplet is in cognate parallelism [see Introduction, p. xxxviii.]; the second line advancing on the first, and further there is a parallel relation between lines 1 and 3 and 2 and 4. In the LXX. this beauty is lost; the reading of the Vatican codex is: φωνὴ ἐν Ῥαμὰ ἡκούσθη | θρήνον καὶ κλαυθμοῦ καὶ δύνρωμοῦ | Ῥαχὴλ ἀποκλαιουμένη [codex A. -ης ἐπὶ τῶν οὐλῶν αὐτῆς] | οὐκ ἥδελε παντασθαι ἐπὶ τοῖς νιοῖς αὐτῆς [codex A. παρακληθῆναι and om. ἐπὶ τ. vi. a.β.] οὐκ εἰσιν | .

Observe here the loss of the parallelism by the genitive cases, line 2. It is an interesting example of St Matthew's sense of poetical form, and of the greater excellence and beauty of his version as compared with the LXX.

#### 19—21. THE RETURN FROM EGYPT.

20. οἱ Ἰητοῦντες. Plural used sometimes where there is no need or no wish to individualise. Others however joined Herod in his design to slay the young child; but with the death of Herod the whole plot would fall to the ground.

22. Ἀρχέλαος. A son of Herod the Great. His mother was Malaké, a Samaritan. After a cruel and disturbed reign (under the title of Ethnarch) of about eight years he was banished to Vienna in Gaul—the modern Vienne. His dominions, including Samaria, Judea, and Idumæa, then passed into the direct government of Rome. See note, ch. xiv. 1, and Introduction, p. xxix.

ἔκει for ἔκεισε, as in English there for thither: cp. Soph. *O. C.* 1019, ὅδον κατάρχει τῇ ἔκει. Hdt. vii. 147, καὶ ἡμεῖς ἔκει πλέομεν.

τὰ μέρη τῆς Γαλιλαίας. Now under the government of Herod Antipas, full brother of Archelaus. For the extent of his dominions see *Map*.

23. εἰς πόλιν λεγομένην Ναζαρέθ. St Matthew gives no intimation of any previous residence of Mary and Joseph at Nazareth.

If the Son of David, full of wisdom and of grace, had continued to live on at Bethlehem, the home of his ancestors, hopes and schemes, and therefore dangers, might have gathered round him, rendering impossible such quiet life as he led at Nazareth.

Ναζαρέθ. Said to signify 'the Protectress' (Hebr. *natsar*), a small town of central Galilee, on the edge of the plain of Esdraelon, beautifully situated on the side of a steep hill within a sheltered valley.

Ναζωραῖος κληθήσεται. The meaning of this passage was probably as clear to the contemporaries of St Matthew, as the other references to prophecy *vv.* 15, 17; for us it is involved in doubt. First, it may be said Nazarene cannot = Nazarite: the word differs in form, and in no sense could Christ be called a Nazarite. Secondly, the quotation is probably not from a lost prophecy. One meaning of the word

*Nazoræus* is an inhabitant of Nazareth, but the word either (1) recalls the Hebrew word *netser* a Branch, a title by which the Messiah is designated Isai. xi. 1, or (2) connects itself in thought with the Hebr. *natsar*, to save or protect (see above), and so has reference to the name and work of Jesus, or (3) is a synonym for ‘contemptible’ or ‘lowly,’ from the despised position of Nazareth. Of these (3) is perhaps the least probable explanation. The play upon words which (1) and (2) involve is quite characteristic of Hebrew phraseology. The sound of the original would be either (1) He whom the prophet called the ‘Netser’ dwells at ‘Netser’—(for this form of Nazareth see Smith’s *Bib. Dict.*), or (2) He who is called ‘Notsri’ (my protector) dwells at ‘Natsaret’ (the protectress).

In any case the passage gains fresh interest from the fact that the early Christians were called Nazarenes in scorn. Cp. Acts xxiv. 5. For them it would be a point of triumph that their enemies thus unconsciously connected them with a prophetic title of their Master.

### CHAPTER III.

3. Σιδ for ὑπό, see ch. ii. 17.

1—12. JOHN BAPTIST PREACHES IN THE WILDERNESS OF JUDÆA.  
Mark i. 2—8; Luke iii. 1—18; John i. 15—34.

St Matthew alone names the coming of the Pharisees and Sadducees. St Mark’s brief account contains no additional particulars. St Luke adds the special directions to the various classes—people—publicans and soldiers. The fourth gospel reports more fully the Baptist’s disclaimer of Messiahship—he recognises the Messiah by the descent of the Holy Spirit—he points him out as the Lamb of God. Again (ch. iii. 25—36) John shows his own disciples the true relation between Christ and himself—Christ is the Bridegroom, John is the friend of the Bridegroom.

1. ἐν ταῖς ἡμέραις ἐκείναις. See Luke iii. 1, where the time is defined.

**Ιωάννης ὁ βαπτιστής.** So named by the other Synoptists and by Josephus: in the fourth gospel he is called simply John, a note of the authenticity of St John’s gospel. Josephus mentions the great influence of John and speaks of the crowds that flocked to hear him preach and to be baptized of him. He says John taught men ἀρετὴν ἐπασκούντας καὶ τῇ πρὸς ἀλλήλους δικαιούντας καὶ πρὸς τὸν θεὸν εὐσεβέᾳ χρωμένους βαπτισμῷ συνιέναι· οὕτω γάρ καὶ τὴν βάπτισιν ἀποδεκτὴν αὐτῷ φανέσθαι, μη ἐπὶ τινῶν ἀμαρτάδων παραιτήσει χρωμένων ἀλλ’ ἐφ’ ἀγνείᾳ τοῦ σώματος ἄτε δῆ καὶ τῆς ψυχῆς δικαιούσῃ προεκκεκαθαρμένης. *Ant.* xviii. v. 2. Compare this view of John’s baptism by the Pharisee Josephus with John’s own statement of the end of baptism—*εἰς μετάνοιαν* (v. 11).

**κηρύσσων.** Heralding, a word appropriate to the thought of the proclamation of a King.

ἐν τῷ ἔρημῳ τῆς Ἰουδαίας, i.e. the uncultivated Eastern frontier of Judah. The term also includes the cliffs and Western shore of the Dead Sea. In this wild and nearly treeless district there were formerly a few cities, and there are still some luxuriant spots. See Tristram's *Topog. of H. L.* Ch. iv.

The wilderness has a threefold significance (*α*) as the desolate scene of John's ascetic life, (*β*) as the battle-field of the Temptation (see notes ch. iv.), (*γ*) as the pathway of the Royal Advent. In this last aspect John fitly appears in the wilderness as the herald of a promised deliverance foreshadowed by two great prophetic types—the deliverance from Egypt (Numb. xxiii. 21, 22; Ps. lxviii. 4—7), and the deliverance from Babylon, each associated with a march through the desert. Isaiah speaks of both (ch. xlivi. 18, 19), ‘Remember not the former things, and the things of ancient times regard not’ (the return from Egypt). ‘Behold I make a new thing...yea, I will make in the wilderness a way’ (the return from Babylon). See Bp Lowth on Is. xl.

2. **μετανοεῖτε.** More than ‘feel sorrow or regret for sin,’ it is rather ‘change the life, the heart, the *motive* for action.’ It was a call to self-examination and reality of life.

ἡ βασιλεῖα τῶν οὐρανῶν. St Matthew alone uses this expression, but he also employs the equivalent phrase, *ἡ βασιλεῖα τοῦ θεοῦ*, in common with the other N.T. writers. In itself the expression was not new. It connected itself in Jewish thought with the theocracy—the direct rule of God—of which the earthly Kingdom was a shadow. It implied the reign of the Messiah (cp. Dan. vii. 14). It became the watchword of the zealots ‘no king but God.’ Jesus took up the word and gave it a new deep and varied spiritual significance, which is rather illustrated than defined.

The principal meanings of the Kingdom of Heaven in N.T. are (1) The presence of Christ on earth. (2) His Second Advent. (3) His influence in the heart. (4) Christianity, (*a*) as a Church, (*b*) as a faith. (5) The life eternal.

↳ 3. **Σιδ.** See note on ch. ii. 5.

Σιδ Ἡσαΐου τοῦ προφήτου. The reference in Is. xl. 3 is to the promised return from Babylon. A herald shall proclaim the joyous news on mountains and in the desert through which the return should be. This incident in the national history is transferred to the more glorious deliverance from bondage and to the coming of the true King.

With the exception of *ἀντοῦ* for *τοῦ θεοῦ ἡμῶν* the quotation follows the LXX., as, with few exceptions, in passages cited by all the Synoptists. Bp Lowth's version of the Hebrew is: ‘A voice crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a high way for our God,’ where the parallelism is more perfect than in the Greek versions.

**φωνή.** The message is more than the messenger, the prophet's personality is lost in the prophetic voice.

**εὐθέας ποιεῖτε τὸς τρίβους.** The image would be familiar to Eastern thought, a Semiramis or a Xerxes orders the mountains to be levelled or cut through, and causeways to be raised in the valleys. Cp. Diod. Sic. II. 101, δύπερ τούς τε κρημνῶν κατακύψασα (Semiramis) καὶ τὸν κολοῦν τόπουν χώσασα σύντομον καὶ πολυτελὴ κατεσκεύασεν ὅδον.

4. τὸ ἔνδυμα αὐτοῦ κ.τ.λ. A kind of tunic or shirt coarsely woven of camel's hair, 'one of the most admirable materials for clothing, it keeps out the heat, cold and rain.' *Recovery of Jerusalem*, p. 445.

**ἀκρίδες καὶ μέλι ἄγριον.** Thomson, *Land and Book*, pp. 419, 420, states that though tolerated, as an article of food, only by the very poorest people, locusts are still eaten by the Bedawin. Burckhardt mentions having seen locust shops at Medina and Tayf. After being dried in the sun the locusts are eaten with butter and honey. Sometimes they are sprinkled with salt and either boiled or roasted. Thomson adds that wild honey is still gathered from trees in the wilderness and from rocks in the Wadies.

Diod. Sic., speaking of the Nabatæans, an Arabian tribe living near this very region, says part of their fare was μέλι πολὺ τὸ καλούμενον ἄγριον φράγνται ποτῷ μεθ' ὕδατος. The clothing and dress of John were in fact those of the poorest of his fellow countrymen. The description would recall—is probably intended to recall—that of Elijah, 2 Kings i. 8.

6. **ἔβαπτιζοντο** were 'immersed;' (the tense marks the successive instances). **βαπτίζω**, a strengthened form of **βάπτω**, like some other leading Christian words (e.g. **Χριστός**, **δύσπη**, **μετάνοια**), is rare in the Classics; it is used in different figurative senses by Plato, e.g. of a boy 'drowned with questions,' *Euthyd.* 277 D; in Polyb. literally of ships sinking, in Diod. Sic. both literally and metaphorically: ὁ ποταμὸς πολλοὺς ἔβαπτιζε, II. 143; and οὐ βαπτίζουσι ταῦτα εἰσφοράς τοὺς ὕδωρας, I. 85. Note the revival of the literal meaning in the later stage of the language.

In baptizing John introduced no new custom, for ceremonial ablution or baptism was practised in all ancient religions. Cp. Soph. *Aj.* 654—656, ἀλλ' εἴη πρὸς τε λουτρὰ καὶ παρακτίους | λειμῶνας, ὡς ἀν λύμαθ' ἀγνίστας ἐκὰ | μῆτριν βαρεῖαν ἔξαλιξκωματ θεᾶς, where see Prof. Jebb's note. Among the Jews proselytes were baptized on admission to the Mosaic covenant. John's baptism was the outward sign of the purification and 'life-giving change,' and contained the promise of forgiveness of sins. Christ too adopted the ancient custom and enriched it with a new significance, and a still mightier efficacy. From the history of the word it is clear that the primitive idea of baptism was immersion. This was for long the only recognised usage in the Christian Church, and much of the figurative force was lost when sprinkling was substituted for immersion. The convert who entered the clear rushing stream, soiled, weary, and scorched by the hot Eastern sun, and then after being hidden from the sight for a few moments

'buried in baptism' reappeared, fresh, vigorous, and cleansed, having put off 'the filth of the flesh,' seemed indeed to have risen to a new and purified life in Christ. ἐν τῷ Ιορδάνῃ ποταμῷ. Two points on the Jordan are named in John. See note on v. 13.

**Φαρισαῖοι.** 'To acknowledge or declare fully,' used either (1) of confession as here, and Mark i. 5; Acts xix. 18; or (2) of thanks and praise as in ch. xi. 25; Luke x. 21; Rom. xv. 9.

7. **Φαρισαῖοι.** The name signifies 'Separatists;' the party dates from the revival of the National life, and observances of the Mosaic Law under the Maccabees. Their ruling principle was a literal obedience to the written law and to an unwritten tradition. Originally they were leaders of a genuine reform. But in the hands of less spiritual successors their system had become little else than a formal observance of carefully prescribed rules. 'The real virtues of one age become the spurious ones of the next.' Prof. Mozley, *Sermon on Pharisees*. The 'hypocrisy' of the Pharisees, which stifled conscience and made them '*incapable of repentance*,' is the special sin of the day rebuked more than any other by the Saviour.

Politically they were the popular party, supporters of an isolating policy, who would make no terms with Rome or any other foreign power. The *Zealots* may be regarded as the extreme section of the Pharisees.

The *Sadducees* were the aristocratic and priestly party, they acquiesced in foreign rule, and foreign civilisation. They refused to give the same weight as the Pharisees to unwritten tradition, but adhered strictly to the written law of Moses. Their religious creed excluded belief in a future life, or in angels and spirits (Acts xxiii. 8). The name is probably derived from Zadok the priest in David's time. Others with less probability connect it with Zadok, a disciple of Antigonus of Socho, who lived in the second century B.C. The derivation from *tsaddik* (righteous) is untenable.

**γεννήματα**, 'offspring,' 'brood,' of vipers.

**ἐχθρῶν.** ἔχιδνα not the 'seeing creature,' δόξις (see note ch. x. 16), but lit. the pernicious and dangerous beast that 'strangles;' from the same root as *anguis*, 'ango' (Curtius, *Etym.*). The word suggests the harmful teaching of the Pharisees that 'strangled' truth.

**φυγὴν ἀπὸ.** Cp. ἀπὸ Σκύλλης φεύγειν. Xen. *Mem.* II. p. 31.

**τῆς μελλούσης ὁργῆς.** Cp. τῆς ὁργῆς τῆς ἐρχομένης. 1 Thess. i. 10. ὁργή, or 'wrath,' is the human conception by which the divine attitude towards sin is 'expressed'; hence, the divine judgment upon sin. Cp. Rom. ii. 5, θηταρίζεις σεαυτῷ ὁργὴν ἐν ἡμέρᾳ ὁργῆς καὶ δικαιοριστας τοῦ θεοῦ; Rev. xi. 18, ἥθετε ἡ ὁργὴ σου; and Luke xxi. 23, ὁργὴ τῷ λαῷ τούτῳ, of the divine judgment in relation to the fall of Jerusalem. ὁργὴ belongs rather to the O.T. than to the New. It does not occur again in this gospel, and is very rare in the others. But St Paul frequently introduces the conception of ὁργὴ in illustration of δικαιοσύνη, cp. Rom. i. 17, 18, δικαιοσύνη γάρ θεοῦ ἀποκαλύπτεται...ἀποκαλύπτεται γάρ ὁργὴ θεοῦ κ.τ.λ.

For this judicial sense of ὁργὴ in Classical Greek cp. τὸ τρίτον ὕδωρ ἔγχειται τῇ τιμῆσει καὶ τῷ μεγέθει τῆς ὁργῆς τῆς ὑμετέρας, Plato *Lys.* xxiii. 4. 8; and Strabo c. 67, 4, ἐλεγχόμενος δὲ ὑπὸ τῶν κατηγόρων ἐπὶ τοῦ Ἀρτωνίου παρηγέτο τὴν ὁργὴν. ‘Fleeing from the wrath to come’ implies agreeing with God’s view of sin and therefore ‘repentance’ or change of heart.

8. πονήσατε. Aorist imperative, denoting complete and immediate action. See Donaldson *Gk. Gram.* 427 (a).

**μετάνοια.** Rare in classical writers, joined by Thuc. with διαλογισμός (III. 36). Cp. also μετάνοια δεινὴ τοῦς Ἀθηναῖος καὶ πόθος ἔσχε τοῦ Κυπρίνος, and Plut. p. 452, ἡ ρουθεστα καὶ ὁ γόρος ἐμποιεῖ μετάνοιαν καὶ αἰσχύνην. The meaning deepens with Christianity. It is not adequately translated by ‘repentance.’ The marginal reading of A.V. ‘amendment of life’ is better. It implies that revolution in the religious life which Christianity effected and still effects. It is the starting point in the faith—a rudimentary doctrine: μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανολας διὰ νεκρῶν ἔργων. Heb. vi. 1. The Vulgate translates μετάνοια ‘poenitentia,’ Beza’s rendering, resipiscientia, raised a stormy controversy. Neither word entirely covers μετάνοια, which implies both sorrow for the past and change of heart.

9. μὴ δόξητε λέγειν, ‘do not presume to say.’ For this use of δοκεῖν cp. Phil. iii. 4, εἰ τις δοκεῖ ἀλλος πεποιθένται ἐν σαρκὶ, ἐγώ μᾶλλον.

πατέρα ἔχομεν τὸν Ἀβραὰμ. The Jewish doctors taught that no one was circumcised should enter Gehenna.

ἐκ τῶν λίθων. Stones are regarded as the most insensate, the furthest removed from life of created things. May there not be a play on the words *banim* (children) *abanim* (stones)?

10. μὴ ποιοῦν, ‘if it bring not forth.’

ἐκκόπτεται, ‘is being cut down,’ the work has already begun. ἐκκόπτειν, used specially of cutting down trees. Cp. ἔκκοψον αὐτήν, Luke xiii. 7, and πίτης μούνη πάττων δενδρέων ἐκκόπτεσα βλαστὸν οὐδέποτε, Hdt. vi. 37. ἐκ denotes completion of act.

καρπὸν καλόν. The Oriental values trees only as productive of fruit, all others are cut down as cumberers of the ground. He lays his axe literally at the root. *Land and Book*, p. 341.

11. ἐν ὕδατι. Either (1) ‘in water,’ the surrounding element is water; or better (2) ‘with water,’ ἐν being used of the instrument as frequently in Hellenistic Greek. Cp. ἐν μαχαιρᾷ ἀπολοῦνται, ch. xxvi. 52, ἐν τίνι αὐτῷ ἀρνούσεται; Mark ix. 50. And occasionally in the classical period, as ἐν τίμᾳ σιδάρου, Soph. *Tr.* 887, ‘by cutting with steel,’ and ἐν κεροτομίᾳ γλώσσαις, *Ant.* 961, ‘with reviling tongue.’ See Campbell’s *Soph.* on the last passage. The best supported reading ὕδατι in the parallel passage, Mark i. 8, is in favour of the instrumental sense here, but the other would not be excluded from the mind of a Greek reader.

εἰς, ‘with a view to,’ εἰς with a noun = a final sentence. In order that we may live the changed life.

*τὸς ἴποδίματα βαστάσαι.* The work of the meanest slaves (a pedibus pueri). John, great prophet as he was, with influence sufficient to make even Herod tremble for his throne, is unworthy to be the meanest slave of the Stronger One—the Son of God.

This figure gives to *αὐτῷ* its proper force, the 'Master,' in contrast with the slave.

**Ἐν πνεύματι δύλη.** It must be remembered that the matured Christian conception of the Holy Ghost would not be present to the mind of John. Some of his disciples at Ephesus said to St Paul, 'We have not so much as heard whether there be any Holy Ghost,' Acts xix. 2.

*πνεῦμα* is the Greek representative of Hebr. *ruach* which meant 'breath' or 'wind.' This then was the earthly likeness or parable by which the thought of the Holy Spirit was brought home to men. In the N.T. *πνεῦμα* signifies, (1) Breath (2) Wind (3) Spirit or soul—the invisible and immortal part of a man conceived as breathed into him by God, called *πνοὴν κἀωνίς*, Gen. iv. 7. (4) The faculty of thought and volition; this is either (*a*) evil or (*b*) good, cp. *καὶ πνεῦμα Κυρίου ἀπέστη ἀπὸ Σαούλ, καὶ ἐπνιγεῖν αὐτὸν πνεῦμα πνοηρὸν παρὰ Κυρίου.* (5) The highest spiritual intelligence; the faculty of insight. (6) The divine Personal Spirit. Of these meanings classical Greek hardly includes more than (1) and (2), but cp. Soph. *Œd. Col.* 612, where *πνεῦμα* = 'feeling,' and the beautiful cognate expression *ἡνεμένει φρόνημα*, 'wind-swift thought,' *Ant.* 354. In the N.T. the sense of 'wind' has nearly passed away, except in immediate connection with the figurative application, as John iii. 8, *τὸ πνεῦμα ὃν θέλει πνεῖ, κ.τ.λ.*, but the thought of the wind is never quite lost sight of in the derived meaning, and the verbs used in connection with the various senses of *πνεῦμα* often recall the original sense of the word; nor could any natural phenomenon more strikingly illustrate the manifestations of the Holy Spirit than the viewless, searching, all-penetrating force of wind, or than the breath of man, which is the essence of life and of speech. In a sense the Holy Spirit not only gives but is the highest life of the soul, and the divine prophetic breath. (Acts iv. 25.)

It may be further noted that as *ruach*, the Hebr. equivalent for *πνεῦμα*, was the only generic term for 'wind,' the figurative or parabolic sense would be more vividly present to the Jew than to the Greek, whose language possesses other words for 'wind,' e.g. *ἀέρος* is often used in the LXX. to translate *ruach* in this sense.

In the Latin '*spiritus*' the thought of 'breathing' would be retained throughout the derived senses, but not that of 'wind.' In English the thought of the Spirit of God and the thought of the movement of air or of breath are kept separate as far as language goes. It is therefore needful to recall the original image. For the literal meaning of a word is often a parable through which the knowledge of the unseen is approached.

**πνεύμα.** This metaphor implies: (1) Purification, (2) Fiery zeal or enthusiasm, (3) Enlightenment; all which are gifts of the Holy

Spirit. In the ancient hymn by Robert II. of France the third point is brought out:

“Et emitte cælitus  
Lucis tua radium  
\* \* \* \* \*  
Veni lumen cordium.”

12. πτύον, also called λικυός or λικνον, Lat. *vannus*, was the instrument by which the corn after being threshed was thrown up against the wind to clear it of chaff. Cp. *Il. xiii.* 588—90.

ώς δ' ὅτ' ἀπὸ πλατέος πτυόφυν μεγάλην καὶ ἀλωῆν  
θρώσκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι  
πνοῇ ὑπὸ λγυρῆ καὶ λικυτῆρος ἔρωην.

ἀντοῦ...ἀντοῦ...ἀντοῦ. The thrice repeated *ἀντοῦ* marks forcibly what are Christ's—the hand, the floor, and the corn are His, but the chaff is not His. Cp. a similar prominence given to the sense of possession, *Luke xii.* 18, 19.

*ἄλων.* (From a root signifying ‘whirl,’ &c.) ‘A threshing-floor, a broad flat place, usually on a rocky hill-top exposed to the breeze, or in a wind-swept valley. *ἄλων* is here put for the contents of the threshing-floor, the mingled grain and chaff. Observe how the thought of the *πνέων ἄγον* and the *πῦρ* rises again in this verse, a different use being made of the metaphor. It is the divine wind—the Spirit of God that clears the grain (‘Thou shalt fan them and the wind shall carry them away.’ *Isai. xli.* 16); and the divine fire that burns the chaff.

The separation by Christ's winnowing fan is sometimes a separation between individuals, sometimes a separation between the good and evil in the heart of a man or in a society or nation.

*ἄχυρον.* Cp. Aristoph. *Ach.* 471, 472.

ἀλλ' ἐσμὲν αὐτοὶ νῦν γε περιεπτισμένοι  
τοὺς γὰρ μετοκους ἄχυρα τῶν ἀστῶν λέγω.

The ‘metics’ are the worthless ‘residuum’ of the citizens.

St Matthew represents the picturesque side of John’s preaching. These verses are full of imagery, the vipers, the stones, the trees, the slave, the threshing-floor, are all used to illustrate his discourse. St Luke throws into prominence the great teacher’s keen discrimination of character. St John has recorded a fragment of the Baptist’s deeper teaching as to the nature and mission of the Son of God.

13—17. JESUS COMES TO BE BAPTIZED OF JOHN. *Mark i. 9—11;*  
*Luke iii. 21, 22; John i. 32—34.*

St Luke adds two particulars: that the Holy Spirit descended on Jesus (1) “in a bodily shape,” and (2) “while He was praying.”

In the fourth Gospel, where John Baptist’s own words are quoted, the act of baptism is not named; a touch of the Baptist’s characteristic humility.

13. ἐπὶ τὸν Ἰορδάνην. Probably at “Ænon near to Salim” (*John*

iii. 23), a day's journey from Nazareth, 'close to the passage of the Jordan near Succoth and far away from that near Jericho.' *Sinai and Palestine*, p. 311. Cp. also John i. 28, where the correct reading is: *ταῦτα ἐν Βηθαρᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, διὸν ἦν ὁ Ἰωάννης βαπτίζων*. Lt. Conder (*Tent Work in Palestine*, II. 67) states that 'Bathania was the well-known form used in the time of Christ of the old name Bashan.' He adds that the name *Abārah* is given by the natives to one of the main fords 'where the Jaliūd river, flowing down the Valley of Jezreel, and by Beisān (Bethshean) debouches into the Jordan.' This accounts for the reading 'Bethabarah,' and probably fixes the site.

*τοῦ βαπτισθῆναι*. For construction see note, ch. ii. 13. Jesus who is the pattern of the New life submits to the baptism which is a symbol of the New life (*μετάνοια*). He who has power to forgive sins seems to seek through baptism forgiveness of sins. But in truth by submitting to baptism Jesus shows the true efficacy of the rite. He who is most truly man declares what man may become through baptism—clothed and endued with the Holy Spirit, and touched by the fire of zeal and purity.

There is no hint in the Gospel narrative of that beautiful companionship and intercourse in childhood between Jesus and the Baptist with which Art has familiarised us. See John i. 31, a passage which tends to an opposite conclusion.

14. *διεκόλυνεν*, 'was preventing,' or, 'endeavoured to prevent.'

15. *ἀποκρίθεις*. *ἀποκρίνομαι* is the Attic word in this sense. (*ἀποκρύπτο*, Thuc. VII. 4, is a possible exception.) *ἀποκρίνομαι* Homeric and Ionic. Alexandrine Greek here, contrary to the general rule, follows the Attic rather than the Homeric use. *ἀποκρίνομαι* occurs once only in the N.T. (Luke xx. 20), and there in the sense of 'feigning.' The aor. 1. passive (*ἀποκρίθηται*) in middle sense is late. It occurs in Plato *Alc.* II. 149 B, but the genuineness of that dialogue is doubtful; see Lid. and Scott. The aor. 1. mid. is rare in the N.T. See ch. xxvii. 12.

*ἀφεσ.* Sc. *ἐμὲ βαπτισθῆναι*.

*τὴμιν, us.* It was the privilege of John to share the work of the Messiah.

*δικαιοστήνην*. Here = 'the requirements of the law.'

16. *οἱ σύραποι*. A literal translation of the Hebrew word, which is a plural form.

*καὶ εἶδεν*. We should infer from the text that the vision was to Jesus alone, but the Baptist also was a witness as we learn from John i. 32, "And John bare record, I saw the Spirit descending from heaven like a dove, and it abode upon him." This was to John the sign by which the Messiah should be recognised.

17. *φωνὴ ἑκ τῶν οὐρανῶν*. Thrice during our Lord's ministry it is recorded that a voice from heaven came to Him. The two other occasions were at the Transfiguration and in the week of the Passion (John xii. 28).

**ἀγαπητός**, in the Gospels always in reference to Christ the beloved Son of God, (Mark xii. 6 and Luke xx. 13 cannot be regarded as exceptions). In this connection it is closely related to *μονογενής*, cp. John i. 14—18, iii. 16—18. (*ἀγαπητός* does not occur in the fourth Gospel.) Gen. xxii. 2, *λάβε τὸν υἱόν σου τὸν ἀγαπητόν*. The Scholiast on Il. vi. 401, 'Εκτορέων ἀγαπητόν, notes the same connection. See Bp Lightfoot on Col. i. 18.

In the Epistles the word is applied to the Christian brotherhood united by the common bond of *ἀγάπη*.

**εὐδοκεῖν**. A late word (see Sturz, *de dial. Mac.* 168) not found in the Attic writers, constructed (1) with the infinitive in the sense of 'to be pleased,' i.e. 'to resolve,' *εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι*, 2 Cor. v. 8; (2) with accusative (see oh. xii. 18), 'to be pleased with,' 'take delight in:' *ὁλοκαυτώματα οὐκ εὐδόκησας*, Hebr. x. 8; *εὐδόκησας, κύριε, τὴν γῆν σου*, Ps. lxxxiv. 1; (3) with *εἰς* and *ἐν* with the same meaning as (2) or 'to be pleased in,' i.e. to place one's purpose, decision, or resolution in a thing or person. Here the sense is: My Son, the Beloved in whom my pleasure rests, in whom my plan for the salvation of mankind is centred. Cp. Eph. i. 9, *γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ*. *εὐδοκεῖν* answers to *εὐδοκίαν προθέσθαι*.

## CHAPTER IV.

5. **ἴστησεν** for *ἴστησιν* with the four oldest uncials and the cursives 1, 33, 209. The reading of the *textus receptus* may be due to the present, *ταραλαμβάνει*.

9. **εἶπεν** for *λέγει* with the same weight of authority.

12 and 23. δ 'Ιησοῦς omitted in v. 12 after *ἀκούσας δέ*, and by Tischendorf also in v. 23. The instances of this insertion in the text of the N.T. from the margin or from lectionaries are very numerous.

13. **Καφαρναούμ**. This form is found in NBD and versions, on the other side are CEL and the majority of MSS.

16. **σκότει**, the reading of *textus receptus* retained in preference to *σκοτίᾳ*. The question of reading is interesting, the great MSS. being divided. N<sup>a</sup>CEL and the majority of uncials are in favour of *σκότει*. N<sup>b</sup>BBD read *σκοτίᾳ*. Of the leading editors Lachmann and Tregelles (neither of whom had seen N) read *σκοτίᾳ*, Tischendorf reads *σκότει*.

### 1—11. THE TEMPTATION OF JESUS. Mark i. 12, 13; Luke iv. 1—18.

St Mark's account is short; the various temptations are not specified; he adds the striking expression *ἢν μετὰ τῶν θηρίων*. St Luke places the temptation of the Kingdoms of the World before that of the Pinnacle of the Temple.

Generally it may be remarked that the account can have come from no other than Jesus Himself. The words of the Evangelist describe an actual scene—not a dream. The devil *really* came to Jesus, but in what manner he came is not stated. These were not isolated temptations in the life of Jesus. Cp. Luke xxi. 28, ‘Ye are they which have continued with me in my *temptations*.’ But they are typical temptations, representative of the various forms of temptation by which human nature can be assailed. For, as it has often been said, the three temptations cover the same ground as ‘the lust of the flesh, the lust of the eyes, and the pride of life’ (1 John ii. 16) in which St John sums up the evil of the world.

Viewing the temptation in a personal reference to Jesus Christ we discern Him tempted (1) As the Son of man—the representative of humanity—in whom human nature in its perfection triumphs over sin. An important element in the Atonement. (2) As the second Adam regaining for man what the first Adam lost for man. (3) As the Son of Abraham following the fortunes of his race, tempted in the wilderness as the Hebrews were tempted: a thought present implicitly in our Lord’s answers. (4) As the true Messiah or Christos rejecting the unreal greatness which was the aim of false Messiahs. He would not win popular enthusiasm by becoming a wonder-working γόης or μάγος greater than Theudas or than Simon Magus, or a prince more powerful than the Maccabees or than Cæsar.

Hence a warning for the Church as a *Missionary* Church. She is tempted to win her conquests by forbidden ways, by lying signs and wonders, by grasping at the dominion of this world, by alliance with the powers of the world, by craft and policy, not by submission and suffering.

The lesson of each and all of the temptations is trust in God and submission to God’s will—the result in us of μεράνοια.

1. τότε. The *et h̄is* of St Mark i. 12 points still more clearly to the significant nearness of the Temptation to the Baptism.

ἀνίχθη... ἕπετο τὸν πνεύματος. The agency of the Spirit of God is named in each of the Synoptists. St Mark uses the strong expression ‘the Spirit driveth him forth.’ St Luke uses the preposition *ἐν* (in) denoting the influence in which Jesus passed into the wilderness.

εἰς τὴν ἐρήμον. See note on ch. iii. 1, but the locality of the temptation is not known.

The desert as the scene of the temptation has a peculiar significance. It was the waste and waterless tract (*ἀνιδροὶ τόποι*, ch. xii. 43) which unpeopled by men was thought to be the abode of demons. So Jesus meets the evil spirit in his own domains, the Stronger One coming upon the strong man who keepeth his palace (Luke xi. 21, 22). The retirement preparatory to the great work may be compared with that of Elijah and of Paul. It is perhaps an invariable experience in deeply religious lives to be taken into the desert of their own hearts and there to meet and resist the temptations that assailed Christ.

παρασθῆναι. The final infinitive is very usual with St Matthew. In the other Synoptic Gospels the purpose is not expressly noted.

**τοῦ διαβόλου.** The Hebrew word ‘Satan’ of which διάβολος is a rendering means ‘one who meets or opposes,’ ‘an adversary.’ διάβολος had originally the same meaning. Thus διαβάλλειν in the LXX.=‘to meet,’ cp. Numbers xxii. 22 and 32, ἀνέστη ὁ ἄγγελος τοῦ θεοῦ διαβαλεῖν αὐτόν, and ἵδοι ἔγώ ἐξῆλθον εἰς διαβόλην σου.

To this original meaning of διάβολος the classical force of διαβάλλειν and its derivatives added the ideas of (1) deceiving, (2) calumniating, (3) accusing. In Rev. xx. 2, we find both the Greek and Hebrew forms—ος ἐστιν διάβολος καὶ Σατανᾶς—a proof that the meanings of the two words, synonymous at first, had already been severed, and one among many instances of the influence of translation on religious ideas.

**2. ὑστερον ἐπείναστεν.** The words imply that the particular temptations named were offered at the end of the forty days during which he had fasted. But the parallel accounts represent the temptation as enduring throughout the whole period: ἦν ἐν τῇ ἐρήμῳ...πειραζόμενος (Mark); ηγετο ἐν τῇ ἐρήμῳ πειραζόμενος (Luke).

So far as fasting rests on the facts of human nature it may be regarded as (1) a result of sorrow, (a) either the natural sorrow for the loss of those we love, or (β) sorrow for sin—contrition. (2) The effect of deep absorption. (3) A means to secure self-mastery and a test of it. Such signs and natural uses of it are deepened and sanctified by the example of Christ.

**3. Ἰψα οἱ λίθοι σύντοι ἀρτοι γένωνται.** The temptation is addressed to the appetite. Use thy divine power to satisfy the desire of the flesh. The very discipline by which He fortified His human soul against temptation is sought to be made an inlet to temptation—a frequent incident in religious experience.

**4. γέγραπται.** See note ch. ii. 5. Jesus answers by a quotation from Deut. viii. 3. The chapter sets forth the teaching of the wilderness. The forty years were to the Jews what the forty days are to Jesus. The Lord God proved Israel ‘to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee and suffered thee to hunger, and fed thee with manna...that he might make thee know that man doth not live by bread only, but by every [word, omitted in Hebr.] that proceedeth out of the mouth of the Lord doth man live.’

Christ’s test of sonship is obedience and entire trust in God who alone is the giver of every good gift. The devil’s test of sonship is supply of bodily wants, external prosperity, &c.

**5. ἀγύλαν πτόλιν.** This designation used of the actual Jerusalem by St Matthew alone is transferred to the heavenly Jerusalem, Rev. xi. 2, xxii. 2, xxii. 19.

**τὸ πτερούμαν.** Not as in A.V. ‘a pinnacle,’ but either (1) ‘the pinnacle,’ or winglike projection (*πτερούμαν*=‘a little wing’), i.e. some well-known pinnacle of the Temple, probably on one of the lofty porticoes overlooking the deep Valley of Kidron or Hinnom; or (2) ‘the roof’ of the Temple or one of the porticoes—a sense which πτε-

*ρὸν* bears in the classics; cp. Scholiast on Aristoph. *Aves* 1110. διὰ τὰ ἐν τοῖς ναοῖς ἀετώματα—τὰς γὰρ τῶν λεπῶν στέγας πτερὰ καὶ ἀετῶν καλοῦσιν. πτερύγιον itself does not appear to be classical in this sense. Eus. *H. E.* ii. 23 names in the same definite way τὰ πτερ. τοῦ λεποῦ.

6. βάλε σκαυτὸν κάτω. The depth was immense: Josephus speaking of the 'Royal Porch' (*στοὰ βασιλικὴ*) says 'if anyone looked down from the top of the battlements he would be giddy, while his sight could not reach to such an immense depth.' *Antiq.* xv. 11. 5.

γέγραπται. Ps. xcii. [xc. LXX.] 11, 12. The quotation follows the LXX. version, but the words τῷ διαφύλαξαι σε ἐν πάσαις ταῖς ὁδοῖς σου are omitted in the text. The omission distorts the meaning of the original, which is that God will keep the righteous on their journeys. No inducement is offered by them to tempt God by rash venture or needless risk. The Psalmist himself probably quotes Prov. iii. 23. 'Thus [i.e. by obedience: see preceding verses] shalt thou walk in thy way safely, and thy foot shall not stumble.'

7. οὐκ ἔκπερδεσις κύριον τὸν θεόν σου. Deut. vi. 16. The verse ends 'as ye tempted him in Massah.' The reference to Massah (Numb. xx. 7—12) shows the true meaning of the Saviour's answer. Moses and Aaron displayed distrust in God when they tried to draw to themselves the glory of the miracle instead of 'sanctifying the Lord.' Jesus will not glorify Himself in the eyes of the Jews by a conspicuous miracle. His work as the Son of Man is to glorify the Father's name through obedience. Cp. John xii. 28.

8. εἰς δόρος ὑψηλὸν λαόν. It is idle to ask what this mountain was, or in what sense Jesus saw the kingdoms of the world. It is enough that the thought and the temptation of earthly despotism and glory were present to the mind of Jesus. The Galileans put the same temptation to Jesus when they wished to make Him a king (John vi. 15), and even the disciples shared the hope of an earthly Messianic kingdom. The picture of the expected Deliverer was drawn by the popular imagination from the memory of the Maccabees or from the actual power of Cæsar, and this was the thought which the tempter presented to Christ.

9. ταῦτα σοι πάγια θέσω. Satan, the 'prince of this world' (John xii. 31), claims the disposal of earthly thrones. This is more clearly brought out by St Luke (ch. iv. 6), 'All this power will I give thee and the glory of them, for that is delivered unto me, and to whomsoever I will I give it.' The arrogance, selfishness and cruelty of contemporary rulers would give force to such an assumption. A Tiberius or a Herod Antipas might indeed be thought to have worshipped Satan.

Ἒν πεσών προσκυνήστε μοι, i.e. acknowledge as sovereign, as the lesser kings acknowledged Cæsar: *jus imperiumque Phraates | Cæsaris accepit genibus minor.* Hor. *Ep.* i. 12. 27.

10. ὑπαγε σατανᾶ. It is instructive to find these words addressed to Peter (ch. xvi. 23) when he put himself as it were in the place of the tempter. See note *ad loc.*

In Homer ὑπάγειν is used of bringing cattle under the yoke, ὑπαγεῖς γύγον ὕκκας ἵππους, a force which some have given to the word in this passage ‘bow thyself to the yoke of God,’ against this is the early gloss ὅπισω μου found in some MSS., and the entirely prevalent use of the verb in other passages.

καὶ αὐτῷ μόνῳ λατρεύσεις. Deut. vi. 10—13. Idolatry, multiplicity of aims, and forgetfulness of God are the dangers of prosperity and ambition. See context of passage in Deut.

11. διηκόνουν, from διακονέω. The Attic form of the imperfect is ἐδιακόνουν; but διηκόνουν is possibly a right reading, Eur. *Cycl.* 406. διακονεῖν is strictly to ‘serve at table,’ ‘minister food,’ hence the appropriateness of the word in its use, Acts vi. 2.

#### 12—16. JESUS RETURNS INTO GALILEE.

Mark i. 14; Luke iv. 14, who assigns no reason; John iv. 1—3. St John gives a further reason ‘when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, he left Judæa,’ &c.

12. ᾁκούσας δὲ, ‘having heard,’ not only *when* but also *because* He heard. It was a needful precaution against the cruel treachery of Herod Antipas. At Capernaum He would be close to the dominions of Herod Philip.

*παρεδόθη.* παραδίδοναι is used of ‘delivering’ to death (Acts iii. 13), to a judge (ch. v. 25), or of casting into prison (Luke xii. 58 τῷ πράκτορι; Acts viii. 3 and here); but it is possible that the idea of treachery and betrayal may also be present as in ch. x. 4, xxvii. 3, 4; 1 Cor. xi. 23.

The place of imprisonment was Machærus. The cause of John’s imprisonment is stated at length ch. xiv. 3, 4 (where see note) and Luke iii. 19, 20.

On hearing of the *death* of John the Baptist Jesus retired into the wilderness. See ch. xiv. 13.

διεχώρησεν εἰς τὴν Γαλιλαῖαν. By the shortest route through Samaria. John iv. 4. During this journey must be placed the conversation with the woman of Samaria. This was after a ministry in Judæa, which had lasted eight months (Ellicott, *Lectures on the life of our Lord*, p. 130), some incidents of which are related by St John, ii. and iii.

Γαλιλαῖα=a circle or circuit, originally confined to a ‘circle’ of 20 cities given by Solomon to Hiram, 1 Kings ix. 11. Cp. Josh. xx. 7 and Josh. viii. 2 (where the Vulgate reads Galilæa Philistim ‘the circle’ or ‘district’ of the Philistines). From this small beginning the name spread to a larger district, just as the name of Asia spread from a district near the Maeander, first to the Roman Province, then to a quarter of the Globe. The Jews were in a minority in those parts. The population mainly consisted of Phœnicians, Arabs, and Greeks.

13. καταλιπών τὴν Ναζαρά. Partly because of the unbelief of the Nazarenes, partly (we may infer) in order to be in a frontier town from which He might easily pass from the jurisdiction of Antipas.

**Καφαρναούμ**, a town on the N.W. shore of the Sea of Galilee. It was the scene of a considerable traffic, and had a large Gentile element in its population. The exact site is keenly disputed. It was, perhaps, at Khan el-Kayâf (see map), not quite on the sea, but on the plain of Gennesaret, a short distance from the sea.

Others, with greater probability, identify Capernaum with the modern Tell Hûm, at the N. end of the Lake in the plain of the Jordan. The name Tell Hûm nearly corresponds with Kefr na Hum, thought by some to have been the ancient form of Capernaum. The most interesting point in the identification is that among the ruins at Tell Hûm are remains of a synagogue, in which some of the Saviour's 'mighty works' may have been wrought. See map.

Whatever the truth may be in this question it is certain that in passing from Nazareth to Capernaum Jesus left a retired mountain home for a busy and populous neighbourhood, 'the manufacturing district of Palestine.'

14. διδ 'Ηρατον. Read the whole of the prophecy (Is. viii. 11—ix. 6) which is unfortunately broken in the E.V. by the division into chapters, and is more mistranslated than any other passage of like importance.

15. Γαλιλαία τῶν ἔθνων. See above, v. 12.

δδὸν θαλάσσης. The accusative may be explained either by the regimen of the omitted Hebrew words or by taking δδὸν as an adverbial accusative influenced by a similar use of the Hebrew *derek*.

The immediate historical reference of the prophecy was to the invasion of Tiglathpileser, whom Ahaz called in to assist him against Rezin and Pekah. It fell with great severity on the northern tribes (2 Kings xv. 29). Yet even they are promised a great deliverance ['As in the former time, he brought into contempt the land of Zebulun and the land of Naphtali, so in the latter time he hath made it glorious,' Is. ix. 1], in the first instance, by the destruction of Sennacherib, from temporal distress (cp. Is. chs. x. and xi. with ch. ix. 1—6); secondly, by the advent of the Messiah, from spiritual darkness.

16. ὁ λαὸς ὁ καθήμενος, κ.τ.λ. The quotation nearly follows the Hebrew of Isaiah ix. 1, 2 (two lines of the original being omitted). The LXX. presents a wide difference in form.

The repeated *καθήμενος...καθημένοις* of the text represents two distinct Hebrew words, the first signifying literally 'walking.' The parallelism suffers by the Greek translation, 'to sit' being an advance on 'to walk,' as implying a more settled condition. Cp. Ps. i. 1, 'walked...stood...sat.' In like manner σκιὰ θανάτου is an advance on σκότος, and φῶς ἀνέτειλεν αὐτοῖς implies a great deal more than φῶς εἶδεν μέγα.

## 17—22. THE CALL OF PETER AND ANDREW AND OF THE SONS OF ZEBEDEE. See Mark i. 16—20.

In Luke, Simon is mentioned without any introduction, ch. iv. 38. The narrative of Luke v. 3—11 must be referred to a different occasion, though v. 11 corresponds with v. 22 of this chapter. St Luke adds that the sons of Zebedee were partners with Simon. John i. 35—42 refers to a previous summons. We learn there that Andrew was a disciple of John the Baptist, and that Bethsaida was the city of Andrew and Peter.

17. *ἀπὸ τότε*, for classical *ξεκίνουν* [*χρόνον*].

For *μετάνοια* and *βασιλεία*, which are the key-notes of our Saviour's preaching, see note, ch. iii. 2.

18. *ἀμφίβληστρον*, 'a casting-net,' here only in N.T. (in Mark i. 16 the true reading is *ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ*). The word occurs Herod. i. 141. Cp. Soph. *Antig.* 343, *κουφονόν τε φῦλον δρύιθων ἀμφιβαλῶν ἄγε... πόντου τ' εἰναλαν φύσιν*. Virgil alludes to the same kind of net, *Georg.* i. 141. *Alius latum funda jam verberat amnem.*

*ἡσαν γὰρ ἀλεῖς.* The fisheries on the Sea of Galilee, once so productive, are now deserted. It seems that the Bedawin have an invincible dislike and dread of the sea. Consequently there is scarcely a boat to be seen, and the Lake yields no harvest. See *Land and Book*, 401.

*ἀλεῖς*, lit. 'sea-folk' (*ἄλς*), Homeric but not in Attic writers, one of the many words that disappear from literature in the long interval between Homer and the Alexandrine epoch.

*ἀλέων βλος* is quoted as a proverbial expression for a life of extreme poverty. (See Wetstein.) Such it undoubtedly was in general, but see below, v. 22. No fitter training than that of the fisherman could be imagined for the perils and privations of the apostle's life.

19. *δέντε.* Frequent in Homer and in lyric poets. It was used as an 'animating interjection' (Buttmann), without any necessary connection with movement, as *ἔρως με δέντε Κύπριδος ἔκατι | γλυκός κατεβών καρδίαν λανεῖ*. Alcman. (Buttmann, *Lex.* 316—319.) This word is an instance of epic influence on Alexandrine Greek as it is not Attic: in N.T. it is rare except in this Gospel.

*ἀλεῖς ἀνθρώπων.* A condensed parable explicitly drawn out, ch. xiii. 47—50. Cp. Jér. xvi. 16, *ἴδοι ἡγώ ἀποστέλλω τοὺς ἀλεῖς τοὺς πολλούς, λέγει κύριος, καὶ ἀλεύσουσιν αὐτούς.*

22. *καὶ τὸν πατέρα.* St Mark (i. 20) adds 'with the hired servants.' We may infer that Zebedee and his sons and their partners were raised above the lowest social rank.

Two modernisms may be noticed in this verse, *ἀφέντες* preferred in Hellenistic Greek to *λείπω* and compounds of *λείπω*: and *δικλούθειν* used in the N.T. to the exclusion of *ἐπεσθαι* which does not occur (the compound *συνέπεσθαι* is found in one passage, Acts xx. 4).

**23—25. JESUS PREACHES THE GOSPEL AND CURES DISEASES IN GALILEE.**

Special instances of cure are recorded in Mark i. 18 and foll.; Luke v. 31 and foll.

**23. ἐν ταῖς συναγωγαῖς.** The synagogue, built on a hill or on the highest place in the city, distinguished sometimes by a tall pole corresponding to a modern steeple, was as familiar and conspicuous in a Jewish town as the Church is in an English village. Sometimes, however, the synagogue was placed on the bank of a river. Sometimes it was constructed without a roof and open to the sky.

1. Divine service was held in the synagogue on the Sabbath and also on the second and fifth day of each week.

2. The service consisted in reading the Law and the Prophets by those who were called upon by the 'Angel of the Church,' and in prayers offered up by the minister for the people; the people responding 'Amen' as with us.

3. But the synagogues were not churches alone. Like Turkish mosques they were also Courts of Law in which the sentence was not only pronounced but executed, 'they shall scourge you in their synagogues.' Further, the synagogues were Public Schools, 'the boys that were scholars were wont to be instructed before their masters in the synagogue' (Talmud). Lastly, the synagogues were the Divinity Schools or Theological Colleges among the Jews.

4. The affairs of the synagogue were administered by ten men, of whom three, called 'Rulers of the Synagogue,' acted as judges, admitted proselytes and performed other important functions. A fourth was termed the 'Angel of the Church' or bishop of the congregation; three others were deacons or almoners. An eighth acted as 'interpreter,' rendering the Hebrew into the vernacular; the ninth was the master of the Divinity School, the tenth his interpreter; see ch. x. 27.

It is interesting to trace in the arrangements of the synagogue the germs of the organization of the Christian Church. This note is chiefly due to Lightfoot *Hor. Hebr.* ad loc.

**ἀντῶν.** Often used of the Jews without any definite antecedent, cp. *οἱ γραμματεῖς αὐτῶν.* Luke v. 30.

**ὑδρού...μαλακτῶν.** Probably to be distinguished as 'acute' and 'chronic' diseases, *μαλακτῶν* implying general prostration of the bodily powers. It is not classical in this sense. The word is confined to St Matthew in N.T.

**ἐν τῷ λαῷ,** i.e. among the Jews.

**24. εἰς ὙΔΡΑΝ τὴν Συρίαν.** The fame passes to the north and east, rather than to the south. Galilee is connected by trade and affinity with Damascus rather than with Jerusalem.

**βασάνοις...συνεχομένοις.** *Βάσανος* is (1) a 'touch-stone,' the lapis Lydius by which the quality of gold and other metals was tested.

The process is alluded to Herod. vii. 10. Cp. also Theognis 417, *εἰς βάσανον δ' ἐλθὼν παρατρίβομαι ώστε μαλιβδῷ | χρυσός.* (2) Then 'torture' the touch-stone of justice, because no testimony was believed unless elicited by this means, comp. the same sequence of thought in the expression 'to put to the question.' (3) Hence a disease that racks and agonizes the limbs like the torture which many a poor Galilean had experienced in the courts of law.

For the question of 'demonic possession' see ch. vii. 22.

*συνέχειν* is used specially of the pressure and constraint of disease and pain; cp. Luke iv. 38, *συνεχομένη πνυτῷ μεγάλῳ.*

*σεληνιαζομένους*, 'affected by the moon;' the changes of the moon being thought to influence mad persons. The passage is important as distinguishing demoniacal possession from lunacy.

The only special instance of curing a lunatic is recorded in ch. xvii. 14—21 and in the parallel passages, where the symptoms described are those of epilepsy. The origin of mental disease may often be traced to licentious living. Observe the frequent instances of unclean spirits met with in these districts.

The Christian Church has followed her divine Founder's example in this tendance of bodily ailment. The founding of hospitals and the care of the sick are distinguishing features of Christianity and among the most blessed fruits of it. A deeper respect for life and a deeper sense of purity have followed as necessary consequences.

It is contended by some that the 'several house' of 2 Chron. xxvi. 21 was a hospital. Possibly this was so, but the spirit of Judaism in this respect was not the spirit of Christianity. It may readily be acknowledged, however, that the Jews of the present day are the foremost in works of charity and tender regard for the sick.

25. *Δεκάπολις*, a group of ten cities. The cities included in this group are variously named by different authors, they lay to the E. and S. of the Sea of Galilee; by some Damascus is mentioned as belonging to the group. See map.

For the form of the word cp. Herod. i. 144, *κατάπερ οἱ ἐκ τῆς Πενταπόλεως νῦν χώρης Δωρίτες, πρότερον δὲ Ἐξαπόλις τῆς αὐτῆς ταύτης καλεομένης.*

## CHAPTER V.

In this and the two following chapters the textual criticism rises to higher importance; the precise words spoken by our Lord being in question.

4. 5. These verses are transposed by the leading critics following Origen, Eusebius and other fathers, but not on the very highest MS. authority, viz. D. 33 and some versions. On the effect of this change see notes.

22. The insertion of *eikē* after *abτοῦ* dates from very ancient MSS., but K and B omit, also Vulgate and AETH. Verss. and Origen twice. The feeling which prompted its insertion as a marginal note would tend to retain it in the text.

27. The reading of *τοὺς ἀρχαῖοις* after *ἔρρεθη* is due to the tendency to introduce uniformity of structure; other instances of the same kind in this chapter are δὲ ἀπολύσῃ for πᾶς ὁ ἀπολύων v. 32, βληθῆ εἰς γέενναν for ἀπέλθῃ εἰς γέενναν v. 31, to agree with previous verse.

28. In *αὐτής* read for *αὐτὴν* we trace the probably unconscious emendation of a scholar.

32. *μοιχευθῆναι* for *μοιχᾶσθαι*. The change to the passive is supported by N B D and approves itself as the truer to fact, but perhaps for that very reason is open to some suspicion.

44. Here we miss the beautiful words undoubtedly spoken by Christ but omitted in this passage by N B and many of the fathers and versions, *εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς*. After *προσεύχεσθε ὅτερ τῶν* the *textus receptus* has *ἐπηρεάζοντας ὑμᾶς καὶ*, the evidence is especially weighty against the three last words. The passage is probably an insertion borrowed from Luke vi. 27, 28.

47. *Θυντὸν* for *τελῶναι* of the *textus receptus*, on the highest authority.

#### CHS. V.—VII. SERMON ON THE MOUNT.

It is instructive to find the Sermon on the Mount following close upon the works of mercy which would open men's hearts to receive the Saviour's words. It is a discourse about the changed life or *μετάνοια*, showing its conditions; and about the Kingdom or *βασιλεία*, showing its nature, legislation, and privileges.

The description of the Kingdom here given may be compared with the thoughts suggested by Satan in the Temptation. Jesus makes no promise to conquer the world, or to dazzle men by a display of power, or to satisfy bodily wants, making poverty cease.

In regard to *heathenism* the sermon is a contrast, in regard to the *Jewish Law* it is a sublime fulfilment. Again, instead of curses there are blessings, instead of penalties, reward.

Two questions are raised in regard to the Sermon on the Mount. (1) Is it a connected discourse, and not merely a collection of our Lord's sayings? (2) Is it to be identified with the Sermon on the Plain, Luke vi. 17—49?

The first of these questions may without doubt be answered in the affirmative, the second with less certainty. 1. (a) This is the most natural inference from the Evangelist's words and from the manner in which the discourse is introduced. (b) An analysis points to a close connection of thought and to a systematic arrangement of the different sections of the Sermon. It is true that some of the sayings are found in a different connection in St Luke's Gospel, but it is more than probable that our Lord repeated portions of His teaching on various occasions. 2. In favour of the identity of the two discourses it may be noted that: (a) The beginning and end are identical as well as much of the intervening matter. (b) The portions omitted—a

comparison between the old and the new legislation—are such as would be less adapted for St Luke's readers than for St Matthew's. On the other hand it is urged that (a) St Matthew describes the sermon as being delivered on the mountain (*ἀνέβη εἰς τὸ ὄψος*) while St Luke's words are *ἔστη ἐν τόπῳ πεδινῷ*. But the 'mount' and the 'plain' are not necessarily distinct localities. The *rōmos πεδινὸς* was probably a platform on the high land. Summoque in vertice montis | planities ignota jacet tutique receptus. Verg. *Aen.* xi. 526. (b) The place in the order of events differs in St Luke. But it is probable that here as well as elsewhere St Matthew does not observe the order of time.

Here the question of time is important as bearing on a further question, whether Matthew was himself among the audience. Was the Sermon delivered after the call of the twelve (Luke) or before (Matthew)?

The following analysis may be of use in shewing the connection.

A. The Subjects of the Kingdom, v. 3—16.

- (1) Their character and privileges, v. 3—12.
- (2) Their responsibility, v. 13—16.

B. The Kingdom of Heaven in relation (1) to the Law, v. 17—48; and (2) to Pharisaic rules, vi. 1—34.

(1) It is the highest fulfilment of the law in regard to (a) The Decalogue, v. 21—37. (b) The law of Retaliation, 38—42. (c) Love or Charity, 43—48.

(2) It exceeds the righteousness of the Pharisees in regard to (a) Almsgiving, vi. 1—4; (b) Prayer, vi. 5—15; (c) Fasting, vi. 16—18; (d) Earthly possessions and daily cares, vi. 19—34.

C. Characteristics of the Kingdom, vii. 1—27. (a) Judgment on others, vii. 1—6. (b) The Father's love for the Children of the Kingdom, 7—12. (c) The narrow entrance therein, 13, 14. (d) The danger of false guides to the narrow entrance, and the test of the true, 15—23. (e) A description of the true subjects of the Kingdom, as distinguished from the false, 24—27.

**σχλαύς.** The plural indicates either (1) the separate groups of listeners; or (2) the people the several units of which the whole was composed. This use of the plural to signify the parts which together form the whole may be illustrated by *εὐροιαι* 'marks of favour,' *μαρτυρίαι* 'fits of madness.' (Clyde, *Gk. Synt.* § 10); and by *arts* 'art,' *artes* 'works of art,' *regnum* 'kingdom,' *regna* 'royal prerogatives.'

**τὸ ὄψος**, 'the mountain', the high land bordering on the Lake, behind Tell Hûm or Et Tabigah, which the inhabitants of those places would naturally call 'the mountain' (see map). It was the Sinai of the New Law. Cp. Ps. lxxii. 3.

**καθίσαντος αὐτοῦ.** The usual position of a Jewish teacher. In the Talmud 'to sit' is nearly synonymous with 'to teach.'

Christ is not preaching a sermon or heralding the Gospel as in ch. iv. 23. 'The Sermon on the Mount' is more properly the 'New

Law.' Therefore he does not stand like a modern or mediæval preacher as often represented, but sits like an Oriental monarch or teacher. The difference seems slight, but in the Ceremonial East it would mean a great deal.

In Mediæval art the Sermon on the Mount is an illustration of 'Practical Theology.' (See Ruskin, *Mornings in Florence*, v. 145.)

**προσῆλθαν.** This aoristic form, of which Ελαβα, Εφαγα, Επεισα are examples, is rightly restored on the highest MS. authority in many passages. Sturz (*Dial. Mac. et Alex.* § 9) regards it as a Cilician form—a point of some interest in relation to St Paul's Greek.

The *anacoluthon καθίσαντος αὐτοῦ.....προσῆλθαν αὐτῷ* is frequent in the N.T. and not very uncommon in the Classics, cp. εἰκός γὰρ ὅργας στὴν τοιεῖσθαι γένος, | γάμου παρεμπολῶντος ἀλλοῖος πήσει. Eur. *Med.* 909. ὕπεστι μοι θράσος, | ἀδυπτών κλύνουσαν | ἀρτίως ὀνειράτων. Soph. *El.* 479. See also *Aesch. Suppl.* 437.

#### A. THE SUBJECTS OF THE KINGDOM, v. 3—16.

##### (1) Their character and privileges, v. 3—12.

3—9. The transposition of verses 4 and 5 to their order in the text is on the authority of the leading textual critics without however conclusive MS. support. The logical gradation of thought is in favour of the change. Of the 'Beatitudes'—so called from the opening word 'beati' in the Vulgate—the first seven may be regarded as groups of characters, or as a scheme of Christian ethics on an ascending scale, tracing the Christian growth step by step; the two last have special reference to the disciples—they supply the tests and the hopes of discipleship.

The subjoined scheme is suggested in explanation of the order.

|                                      |                                                  |                                                                                                                     |
|--------------------------------------|--------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| The quest for Righteousness          | { { πτωχοὶ τῷ πνεύματι<br>πρᾶεις }               | { Passive qualities or conditions of the Soul.                                                                      |
|                                      |                                                  |                                                                                                                     |
| The Attainment<br>The Christian Life | { { πενθοῦντες<br>πεινῶντες καὶ διψῶντες τ. δ. } | { Movement of the Soul from Sin to Righteousness.<br>Practical action.<br>The inner principle.<br>Spiritual energy. |
|                                      |                                                  |                                                                                                                     |

First, two passive qualities 'lowliness and meekness,' which mark the character receptive of Christianity, then two activities or movements of the soul; 'mourning,' which alienates it from earth, tending 'to loose the chain | that binds us to a world of pain.' Then divine 'hungering and thirsting' which draw it to heaven. This fourth Beatitude is the central point: δικαιοσύνη is the coping-stone of the soul seeking God, the foundation of the soul which has found Him. Three graces of the Christian life follow, 'mercy,' the first-fruits of righteousness, (see the close connection between the two ch. vi. 1 and comp. the fruits of righteousness in the judgment-scene ch. xxv.,) 'purity of heart,' the soul cleansed from all defilement sees God, and

'peace-making', wherein the soul that has seen God imitates the work of God—reconciliation.

**πτωχοί τῷ πνεύματι.** St Luke omits *τῷ πνεύματι*, showing that the literal poor are primarily meant, St Matthew shows that they are not exclusively meant. The *πτωχοί* (nearly i.q. *ταπεινοί*) are opposed to the spiritually proud and the self-sufficient; they have need of the riches of Christ and feel their need. To reckon *ταπεινότης οἱ ταπεινοφροσύνη* as a virtue is a Christian thought and opposed to heathen ethics, *rīs θέλει ἡγῆ ταπεινός*; Epict. *Dissert.* iv. 1. 2.

**ἀντών ἔστιν τῇ βασιλείᾳ.** By a kind of divine irony the unsought reward is the most diverse from the character that wins it: the least ambitious shall have the prize of the most ambitious.

**4. πράρτης,** as an ethical term, is concerned with anger, it means absence from resentment, meekness in suffering; it is mentioned with very faint praise by Aristotle who says, *ἐνī τὸν μέσον τὴν πράρτητα φέρομεν πρὸς τὴν Ἑλλεψίν ἀποκλίνουσα*, and again, *εἰτερ δὴ η πράρτητη ἐπαινεῖται*, *Eth. Nic.* iv. 5. 1—3. In the Christian scheme *πράρτητη* is the root of *ἀγάπη*, absence of resentment grows into perfect love through *ἔπιεικεια*. Jesus who was *πράτης* loved (*τηγάπησεν*) his enemies.

**κληρονομήσοντις τὴν γῆν.** Ps. xxxvii. 11. In a literal sense the meek have inherited the earth. History has no example of higher exaltation than that of the Apostles, and the code which they promulgated rules the world. To this thought may possibly be referred, 1 Cor. vi. 2, *οὐκ οἴδατε διὶ οἄγιοι τὸν κόσμον κρινοῖσιν*;

**5. οἱ πενθοῦντες.** Those who mourn for sin are primarily intended, but the secondary meaning of 'all who are sorrowful' is not excluded. Sorrow is in itself neutral, cp. 2 Cor. vii. 9, *νῦν χαίρω οὐχ ὅτι ἐλυ-πήθητε ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν*.

**παρακληθήσονται.** The supreme *παράκλησις* is Christ.

**6. αὐτοί, they in their turn.**

**χορτασθήσονται.** *χορτάζειν* is one of those words strong and even coarse in their origin which came to be used by the Jews at Alexandria with a softened and more refined meaning. It is properly used of cattle 'to feed,' *βοσκημάτων δίκην...βόσκονται χορταζόμενοι*, Plato, *Rep.* 586, then in mid. voice in comedy of men 'to eat'; cp. German *fressen* and see Thuc. vii. 48 and Arnold's note there on *βόσκοντας*. In late Greek as here *χορτάζειν* = 'to satisfy' for the classical *κορενύναι*. It is curious to note how completely the distinction between *χορτάζεσθαι* and *ἐσθίειν* has vanished. In Mark vii. 27, 28 both verbs are used, but their proper application is reversed, *ἐσθίειν* being used of the *κυνάρια*, and *χορτάζεσθαι* of the *τέκνα*.

**7. θλεῖμοντες.** With the Stoics *θλος* was reckoned among the defects or vices, it was a disturbing element that broke in upon the philosophic calm, cp. the following passage which gives the Stoic view of most of the moral ideas of the Beatitudes: *δ ἀπειθῶν τῇ θείᾳ διοικήσει ἔστω ταπεινός, ἔστω δοῦλος, λυτεῖσθω, φθονεῖτω, θλεῖτω· τὸ κεφαλαῖον πάντων δυστυχεῖτω, θρηνεῖτω.* Epict. *Diss.* iii. 24. 43.

**Διεπήσονται.** This principle in the divine government that men shall be dealt with as they deal with their fellow-men is taught in the parable of the Unmerciful Servant, ch. xviii., and underlies the fifth petition in the Lord's Prayer, ch. vi. 12.

**8. καθαρός τῇ καρδίᾳ.** Purity is a distinguishing virtue of Christianity. It finds no place even in the teaching of Socrates, or in the system of Aristotle. 'Pure in heart' non sufficit puritas ceremonialis,' Bengal.

**τὸν θεὸν δύονται.** The Christian education is a gradual unveiling of God (*ἀποκάλυψις*), all have glimpses of Him, to the pure He appears quite plainly; cp. Heb. xii. 14, *τὸν ἀγιασμὸν οὐ χωρὶς οὐδεὶς δύεται τὸν κύριον*, and see 1 John iii. 2, 3. In a further sense the unveiled sight of God is reserved for the Eternal life.

**9. εἰρηνοτοιό,** this is the highest energy of the perfected soul that has seen God, has had the deepest insight into the divine nature and is thereby moved to do a divine work. *εἰρήνη* in its lower sense is the absence of dissension or difference between men, in a higher sense it is reconciliation of man with God—the peace made by Christ.

**εἰρηνοποιός** does not occur elsewhere in N.T., but *εἰρηνοποιεῖν* is used Col. i. 20 in the latter sense, cp. also Ephes. ii. 15, *αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν ὁ ποιῆσας τὰ μαζέτερα ἐν...τὴν ἔχθραν...καταργήσας* *ἴνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἔνα καυνὸν ἀνθρώποι.*

**νιοί θεοῦ.** These are most akin to the divine nature, perfect as their Father which is in heaven is perfect, v. 48, cp. 1 John iii. 1, *ἴδετε ποτατὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἔσμεν.*

**κληητοίσθαι.** *καλεῖσθαι* is not merely equivalent to the substantive verb, but implies (1) prestige, as *ὁ πᾶσι κλεινός Οὐδείποτες καλούμενος*, Soph. *Ced. R.* 8. (2) permanence in a class, *τάδε γάρ δύναται κεκληθεῖσαι*, Soph. *El.* 230. See Jebb on the last passage and Ellendt's *Lex.* sub. voc. (3) recognition by others, cp. Luke i. 76. Rom. ix. 26. James ii. 23.

**10. οἱ δεδιωγμένοι.** 'Those who have been persecuted,' not as in A.V. 'they which are persecuted'. The tense brings the past action into close relation with the present, and implies either (1) generally Blessed are the prophets and other servants of God, who in all past time have been persecuted, i.e. the results of persecution are good, or persecution is a test of good: or (2) specially and with direct reference to the present hour, Blessed are my followers who have already suffered such persecution for my sake as is indicated in v. 11, see next note. According to the second view (2) Jesus after enumerating the excellencies of the kingdom of God turns to His own followers, comforting them with the thought that their very troubles have already given them a claim to the title of 'Blessed.'

The turn to the passive is very beautiful in this connection, the quality itself is veiled but the result is given; not blessed are the δίκαιοι, but blessed are those that have been persecuted ἐνεκεν δικαιοσύνης. Persecution is the seal of perfect δικαιοσύνη.

11. The nature of the persecution is indicated in this verse; not torture, imprisonment, and death, but reproach and calumny, precisely the form of persecution to which the disciples must have been now subjected.

12. ἀγαλλιάσθε, of excessive and demonstrative joy. Neither the verb nor its derivatives are classical. St Luke in his parallel passage (vi. 23), has χάρητε ἐν ἔκεινῃ τῇ ἡμέρᾳ καὶ σκυρτήσατε.

Such contrasts as this which the kingdom of heaven presents have their counterpart in the *elrōwēta* of Greek tragedy.

*τοὺς προφήτας τοὺς πρὸ ὑμῶν.* Implying that the disciples too were *προφῆται*.

(2) Their responsibility, v. 13—16

The disciples, though lowly and meek, are heirs of the world. They must claim their inheritance, and not shrink from a foremost position either from fear of persecution or from a false idea of Christian *πτωχεία* and *ταπεινότης*.

13. τὸ ἄλας τῆς γῆς. Salt (1) preserves from corruption; (2) gives taste to all that is insipid; (3) is essential to all organised life. So the Apostles alone can save the world from corruption; the gospel alone can give zest and meaning to society; it is essential to the life of the world.

ἄλας. Late as a literary word for ἄλς, but it occurs in the adage ἄλασι νετ. In Mark ix. 49 both forms are used according to the best reading, τὸ ἄλας and accus. ἄλα, dat. ἄλι from ἄλς. In Col. iv. 6, the dat. ἄλατι of the neuter form is used. Attic prose has the plural only.

ἐὰν μωρανθῇ. The causal force of *μωραίνω* is Hellenistic; in the classical period the meaning is ‘to be foolish.’ For the use of the word in a literal sense cp. Rom. i. 22, φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν. And for the interchange of meaning between folly and insipidity cp. *sapere, sapientia, insipidus; sal, sales, ‘salt’,* then ‘wit’ (so in late Greek *ἀλεῖ*); *insulsus*, ‘unsalted,’ then ‘stupid’.

ἐν τίνι. ἐν is here clearly instrumental, see ch. iii. 11.

καταπατέσθαι ὅπλα τῶν διθράπων. Thomson, *Land and Book*, 382, describes ‘the sweeping out of the spoiled salt and casting it into the streets’ as ‘actions familiar to all men.’

14. τὸ φῶς τοῦ κόσμου. See John viii. 12, where Jesus says of Himself ἐγώ εἰμι τὸ φῶς τοῦ κόσμου. Cp. Phil. ii. 15, φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ.

τοῦ κόσμου, i.e. of the whole world, not of Israel only; or of the dark and evil world. *κόσμος* has an interesting history: (1) ‘order,’ ‘propriety’ (Homer); (2) ‘the divine order and arrangement of nature’ (Heracleitus and Anaxagoras); (3) ‘celestial order’ (Plato); (4) ‘order celestial and terrestrial’—the universe (Plato, see Bruder’s

Concordance); (5) ‘the habitable world,’ ἡ πλοτίς ὑμῶν καταγγέλλεται ἐν δικαιῳ τῷ κόσμῳ, Rom. i. 8; (6) the world around us, society; (7) especially ‘the evil world’, so frequently in John as μοσῆς ὑμᾶς ὁ κόσμος, xv. 19; (8) in modern Greek a ‘crowd,’ ‘rabble.’ κόσμος ἄπειρος ‘a countless multitude’ would have seemed to Heracleitus a contradiction in terms (Geldart, *Mod. Greek*, 94). In LXX. κόσμος is not used in this later sense of ‘the world,’ it there means ‘ornament’ or ‘order (host) of heaven’: καὶ συνετελέσθησαν καὶ πᾶς ὁ κόσμος αὐτῶν, Gen. ii. 1.

**πόλις ἐπάνω δρόντις καιμάνη.** Stanley remarks (*S. and P.* 337) that in Northern Palestine ‘the plain and mountain-sides are dotted with villages...situated for the most part (not like those of Judæa, on hill-tops, or Samaria, in deep valleys, but) as in Philistia, on the slopes of the ranges which intersect or bound the plain.’ The image in the text therefore recalls Judæa rather than Galilee, Bethlehem rather than Nazareth. Some however have conjectured that the lofty Safed was in sight, and was pointed to by our Lord. *Land and Book*, 273.

**κρυβήναι.** This 2nd aor. form is late: in Soph. *Aj.* 1145, *κρυψεῖς* is now read for *κρυβῆται*.

**15. τὸν μόδιον.** ‘The bushel,’ i.e. the common measure found in every Jewish house. The article generalises. Strictly speaking, the *modius* denoted a smaller measure equal to about two gallons.

**λύχνος...λυχνία.** ‘Lamp,’ ‘lampstand.’ The lamp in a Jewish house was not set on a table, but on a tall pedestal or stand, sometimes made with a sliding shaft.

**πάσιν τοῖς ἐν τῇ οἰκῇ,** i.e. the Jews. St Luke, true to the character of his gospel, says ‘that they which enter in’, i.e. the Gentiles, ‘may see the light’.

**B. (1) THE KINGDOM OF HEAVEN IS A FULFILMENT OF THE LAW,**  
v. 17—48. Stated generally, v. 17—20.

**17. οὐκ ἤδον καταλῦσαι κ.τ.λ.** ‘I came not to destroy’, a divine *captio*n which would instantly soothe the possible fear that Christ was a *καταλυτής τοῦ νόμου*. For the word cp. Polyb. iii. 2, *καταλύσαντα τὸν νόμον εἰς μοναρχίαν περιστῆσαι τὸ πολιτευμα τῶν Καρχηδονίων*.

**17—20.** The poetical form traceable throughout the Sermon on the Mount is especially observable here. οὐ καταλῦσαι and πληρῶσαι are the key-words. The γάρ in v. 18 (ἀμήν γάρ) introduces an explanation of οὐ καταλῦσαι: the second γάρ in v. 20 (λέγω γάρ) carries out the thought of πληρῶσαι. Then note to what a height the contrasting climax rises. So far from being a *κατάλυσις* of the whole law, not a jot or tittle shall pass from it (v. 18). So far from Christ himself destroying (καταλῦσαι) the whole law, if his followers break even (λύσαι, a weaker word) a single one of the least of the commandments he shall be least in the Kingdom. So also in v. 20, περισσεύη is an advance even on πληρῶσαι, which in itself is more than οὐ καταλῦσαι.

**πληρώσατε.** To give the full and true meaning to the law: not to extend or develop it so much as to teach the deep underlying principles of it. Thus St Paul says, *πλήρωμα οὖν νόμου ἡ ἀγάπη*, Rom. xiii. 10.

**18. ἀμήν.** Strictly a verbal adjective, 'firm,' 'true,' from Hebr. *aman* to 'support,' 'confirm'; thus used, Rev. iii. 14, ὁ ἀμήν ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός. (2) An adverb of affirmation preceding or concluding a statement or prayer. The familiar use of the word in the Christian liturgy is derived from the service of the synagogue.

**לֹא.** 'yod' (¹) the smallest of the Hebr. characters, generally a silent letter, rather the adjunct of a letter than an independent letter. Still a critical interpretation might turn on the presence or absence of *yod* in a word. The controversy as to the meaning of Shiloh, Gen. xlix. 10, is an instance of this. The letter *yod* makes the difference between Sarai and Sarah. It is the first letter in Jehovah and in the Hebrew form of Jesus or Joshua.

**κεφαλή,** lit. 'a horn.' Here the extremity of a letter, a little point or a turn, in which one letter differs from another, as e.g. כ [caph or c] differs from ב [beth or b], or as ד [daleth or d] differs from ר [reshch or r]. The Rabbinical writers point out that a confusion between the first two would change the sense of 'none holy as the Lord' (1 Sam. ii. 2) to 'nought is holy in the Lord'; and a confusion between the second pair of letters would change 'one Lord' (Deut. vi. 4) to 'false Lord.' Schöttgen *ad loc.* The Greek grammarians used the word for 'a mark over a letter,' as א.

**19. λέσχη...διδάξει.** Recall in this connection St Paul's attitude in relation to the law. *διδάσκειν* points to the Presbyter or Teacher, *λέσχη*, a more general term, to the people.

**τούτην καὶ διδάξει.** Again addressed to the Apostles as teachers. The union of doing and teaching is essential. It was the grave sin of the Pharisees that they taught without doing. See ch. xxiii. 2, 8. This explains the *for* of next verse.

**20. δικαιοσύνη,** 'observance of the law.' Unless ye observe the law with greater exactness than the Pharisees, ye shall not enter the kingdom of heaven. The Pharisaic *δικαιοσύνη* consisted in extended and minute external observances, Christ's *περίσσευμα* in reaching the spiritual meaning of the law.

(a) Instances from the Decalogue, v. 21—37. (a) Murder, v. 21—26.

**21. ἤκουσατε,** 'ye heard,' a use of the Greek aorist to express frequentative action where in English it would be natural to use the present tense; 'ye hear' daily in the Synagogue the law as it was delivered to them of old time. See note ch. xi. 27.

**τοῖς ἀρχαῖοις,** 'to them of old time.' This rendering is made almost certain by the dative force of *ὑμῶν* in the antithetic clause, v. 22.

**22.** ἐνοχός, lit. ‘held fast by,’ (*ἐνέχω*) so ‘liable to’ with dative. It is frequently used in this technical judicial sense by Plato, the Attic Orators and the later historians, as Polybius and Diod. Siculus. When *ἐνοχός* is followed by a genitive some word like *δικη* or *γραφῆ* should be supplied. See ch. xxvi. 66 and Mark iii. 26 (where ἀμαρτήματος not *κρίσεως* is the true reading). *εἰς τὴν γέενναν* is not a change for the dative, but denotes the extent to which the sentence might go ‘subject to a penalty extending to the Gehenna of fire’—usque ad paenam Gehennæ. The extremity of human punishment is meant with the underlying thought of the figurative sense of Gehenna. See *infra*.

τῇ κρίσει, to the judgment of the lower court, whose jurisdiction was limited.

**ῥακά.** A word of contempt, said to be from a root meaning to ‘spit’. The distinction between *Raca* and *Thou fool* is lost, and naturally, for they belong to that class of words, the meaning of which depends entirely on the usage of the day. An expression innocent and unmeaning in one age becomes the watchword of a revolution in another. There is, however, clearly a climax. (1) Feeling of anger without words. (2) Anger venting itself in words. (3) Insulting anger. The gradation of punishment corresponds; liable (1) to the local court; (2) to the Sanhedrin; (3) to Gehenna.

**συνεδρίᾳ.** See note ch. xxvi. 3.

**γέενναν τοῦ πυρός.** ‘Gehenna of fire, i.e. burning Gehenna’. *Gehenna* is the Greek form of the Hebrew Ge-Hinnom or ‘Valley of Hinnom,’ sometimes called ‘Valley of the sons of Hinnom,’ also ‘Tophet’ (Jer. vii. 31). It was a deep narrow glen S.W. of Jerusalem, once the scene of the cruel worship of Moloch; but Josiah, in the course of his reformation, ‘defiled Tophet, that no man might make his son or his daughter to pass through the fire to Moloch’ (2 Kings xxiii. 10). Cp. Milton, *Paradise Lost*, i.

‘First Moloch, horrid king, besmeared with blood  
Of human sacrifice and parents’ tears;  
Though, for the noise of drums and timbrels loud,  
Their children’s cries unheard that passed through fire  
To his grim idol’.

After that time pollutions of every kind, among them the bodies of criminals who had been executed, were thrown into the valley. From this defilement and from its former desecration Gehenna was used to express the abode of the wicked after death. The words ‘of fire’ are added, either because of the ancient rites of Moloch, or, if a Rabbinical tradition is to be credited, because fires were always burning in the valley.

**τοῦ πυρός.** The adjectival genitive may be illustrated from classical Greek *ἀστρων εὐφρόνη*, ‘the starry night,’ Soph. *El.* 19. *χιόνος πτέρυγα*, ‘a snowy wing,’ *Antig.* 114. *τραύματα αἷματος*, ‘bloody wounds,’ *Eur. Phœn.* 1616. See Donaldson’s Greek Grammar, § 454.

But in this and other instances in the N.T. this genitive may be referred to a Hebrew usage due partly to the comparative scarcity of adjectives in the Hebrew language, partly to the vividness and poetry of oriental speech.

23. οὖν. In consequence of this truth that anger makes you liable to the extremity of punishment.

προσφέρεις τὸ δῶρον, ‘make thy offering.’ Cp. Levit. ii. 1, ἐὰν δὲ ψυχὴ προσφέρῃ δῶρον θυσίαν τῷ κυρίῳ, where the Hebrew words are *korban minchah*; for *korban* see note ch. xvii. 6. *Minchah* literally means ‘a gift,’ and technically denoted vegetable offerings as distinguished from the animal offerings. *δῶρον* is used to translate both *korban* and *minchah*. It is adopted in the Talmud as a Hebrew word. *μνήμβσνων* or ‘memorial,’ another translation for *minchah*, Levit. ii. 2, seems to form a link with the use of *μνησθῆ* in this connection. See *Speaker’s Commentary*, ad loc. cit.

*μνησθῆ*. The word itself reminds us that true observance of the law lies in thought not in act.

ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ. That thy brother hath cause of complaint against thee, just or unjust.

24. Ἐμπροσθεν τοῦ θυσιαστηρίου. Stay the sacrifice, though begun, for God will not accept it unless the heart be free from anger, and the conscience from offence. It is an application of the great principle summed up in ‘I will have mercy and not sacrifice.’ Cp. also Ps. xxvi. 6, ‘I will wash my hands in innocency, O Lord, and so will I go to thine altar.’

25, 26. The illustration is drawn from a legal process. It would be wise for the debtor to arrange with the creditor while he is on the way to the Court; otherwise the judge’s sentence and a hopeless imprisonment await him.

Sin is the debt (here especially anger the source of murder), the sense of sin or the conscience is the adversary. Let the sinner come to terms with his conscience by confession of sin and prayer for forgiveness while he has opportunity, lest he be brought unrepentant and unforgiven to the tribunal of the judge.

τοθε εὐνοῶν. The participle conveys the idea of continuance: be at peace with conscience all through life.

26. κοδράντην. Cp. Mark xii. 42, λεπτὰ δύο ὁ ἔστιν κοδράντης. κοδράντης=Lat. *quadrans*, the fourth part of an *as*, and the smallest Roman coin. τὸ λεπτὸν in the parallel passage in Luke is the *prutah* or smallest Jewish coin. For this view of sin as a debt cp. ὅφειλήματα in the Lord’s Prayer, and the parable of the Unmerciful Servant, ch. xviii. 23 foll., and the Lord’s question to Simon the Pharisee, Luke vii. 42.

See Luke xii. 57—59, where the same illustration is used in reference to the divine judgment which was swiftly overtaking the Jewish people.

(β) Adultery, 27—32.

28. πρὸς τὸ ἐπιθυμῆσαι, i.e. ‘with a view to lust after her.’

ἐν τῷ καρδίᾳ. Contrast with the pure *in heart*, v. 8.

29. ὁ ὄφελμός σου, suggested by the preceding verse. The eye and the hand are not only in themselves good and serviceable, but *necessary*. Still they may become the occasion of sin to us. So pursuits and pleasures innocent in themselves may bring temptation, and involve us in sin. These must be resigned, however great the effort implied in ‘cast it from thee.’

**σκανδαλίζει σε**, ‘allure thee to destruction.’ This verb which is confined to Hellenistic Greek is derived from *σκάνδαλον* also Hellenistic; the classical form *σκανδάληθρον*, itself very rare, is defined as, ‘the crooked stick forming the part of a trap on which the bait is placed’ (the root-meaning of the word is swift darting movement, as of falling or gliding away, Curtius, *Greek Etymology*, 166). Hence *σκάνδαλον* and its cognates have first the meaning of temptation, combined with those of entrapping and swift destruction. Cp. *σκάνδαληθρός λαθάς ἐπών*, Arist. *Ach.* 647, ‘setting word-traps.’ *κρεδίον τῆς σκανδάλης ἀφάψας*, Alciph. iii. 22, ‘having attached a bait to the trap.’ *ἐσκανδαλίσθη εἰς ἔμε*. Joan. Mosch. 3049 c. (quoted E. A. Soph. *Greek Lex.* and there rendered ‘tempted to fall in love with me’). This sense of the word conveying, by a vivid and apt imagery, the idea of temptation or allurement to ruin, is applicable to the use of *σκάνδαλον* in most passages of the N.T. See notes, chs. xiii. 41, xvi. 23, xviii. 7. It appears also to be the primary thought in *σκανδαλίζειν*. In other passages the notion of ‘entrapping’ is prominent. Hence to ‘impede,’ ‘bring into difficulties’; so to ‘irritate,’ ‘offend.’ At this point begins the correspondence with the figurative sense of *προσκόπτειν* and *πρόσκομψα*, the Latin rendering of which supplies the English words to offend, offence, &c., by which *σκανδαλίζειν* and *σκάνδαλον* are translated in the A.V. And though differing in their origin and literal meaning *σκάνδαλον* appears in parallelism with *πρόσκομψα* in Rom. ix. 31 and 1 Pet. ii. 7, and *σκανδαλίζεσθαι* is nearly synonymous with the figurative sense of *προσκόπτειν*.

**συμφέρει γάρ σοι κ.τ.λ.** Cp. Cic. *Phil.* viii. 15, *In corpore si quid ejusmodi est quod reliquo corpori noceat,uri necarique patimur; ut membrorum aliquod potius quam totum corpus intereat.*

31. **ἀποστάσιον.** See note on ch. i. 19. The greatest abuses had arisen in regard to divorce, which was permitted on very trivial grounds. One Rabbinical saying was ‘If any man hate his wife, let him put her away.’ Copies of these bills of divorce are still preserved. The formula may be seen in Lightfoot, *Hor. Hebr.* ad loc. The same facility of divorce prevails in Mohammedan countries.

32. **παρεκτός.** A rare word in N.T. and condemned by the Atticists. See Sturz, *Dial. Mac.* 210.

**λόγου πορνείας.** A Hebraism, ‘the case of adultery.’

**ἀπολελυμένην**, ‘when she hath been divorced.’

## (γ) Oaths, 33—37.

33. οὐκ ἐπιορκύεται. The special reference may be to the third commandment. Cp. also Levit. xix. 12, ‘Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God.’ In the kingdom of God no external act or profession as distinct from the thought of the heart can find a place. But such words as those of the Apostle, ‘The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not’ (2 Cor. xi. 31), will prevent Christians observing the letter rather than the spirit of our Blessed Saviour’s words.

34. μὴ δύσται δλως. The prohibition must be understood of rash and careless oaths in conversation, not of solemn asseveration in Courts of Justice.

ὅτι θρόνος ἔστιν τὸν θεοῦ. Such was the prevalent hypocrisy that the Jews of the day thought that they escaped the sin of perjury if in their oaths they avoided using the name of God. One of the Rabbinical sayings was ‘As heaven and earth shall pass away, so passeth away the oath taken by them.’ Our Lord shows that a false oath taken by heaven, by earth, or by Jerusalem is none the less a profanation of God’s name.

Hypocrisy reproduces itself. Louis XI. ‘admitted to one or two peculiar forms of oath the force of a binding obligation which he denied to all others, strictly preserving the secret, which mode of swearing he really accounted obligatory, as one of the most valuable of state mysteries.’ Introd. to *Quentin Durward*.

35. εἰς. The change from *ἐν τῇ γῇ* to *εἰς Ἱερ.* is to be explained by the etymological identity of *εἰς* (*ἐν*) and *ἐν*. *εἰς* is used in late Greek where there is no idea of motion, as ὁ ὥν *εἰς τὸν κόλπον τοῦ πατρός*, John i. 18...where *ἐν* would be required in Classical Greek; other instances are *ἀνθανεῖν εἰς Ἱερουσαλήμ*, Acts xviii. 21, τὰ παιδία μου μετ’ ἐμοῦ *εἰς τὴν κοτῆν εἰσιν*, Luke xi. 7. *εἰς τὸ κήρυγμα*, Luke xi. 32. *εἰς διαταγὰς ἀγγέλων*, Acts vii. 53. *τὸν αὐτὸν λούσην εἰς σκάφην*, Epict. iii. 22. 71. Conversely *ἐν* is found for *εἰς*, Epict. ii. 20. 23, *ἀπελθεῖν ἐν βαλανεῖῳ* and Id. i. 11. 32, *νῦν ἐν Ρώμῃ ἀνέρχην*. In the common spoken dialect of modern Greek *εἰς* is used to the exclusion of *ἐν*. Clyde, *Greek Gram.* § 83, Obs. 4. Vincent and Dickson, *Handbook to Modern Greek*, § 80.

The construction of *δμνυμι* in classical Greek is *τι οτ κατά τινος*. The first is found in James v. 12, a passage closely parallel to this, μὴ δμνύετε μήτε τὸν οὐρανὸν κ.τ.λ.; the second Heb. vi. 16, *ἀνθρώποι γάρ κατὰ τοῦ μείζονος δμνύοντιν*. The construction with *ἐν* and *εἰς* is a rendering of the Hebrew idiom.

36. ἐν τῇ κεφαλῇ σου. A common form of oath in the ancient world: cp. ‘Per caput hoc juro per quod pater ante solebat.’ Verg. *Aen.* ix. 300.

37. ἐκ τοῦ πονηροῦ. (1) ‘of evil’, (2) or perhaps better ‘from the evil one.’

## (b) The law of retaliation, 38—42.

38. διφθαλμὸν διντὶ διφθαλμοῦ. See Exod. xxi. 24. The Scribes drew a false inference from the letter of the law. As a legal remedy the *lex talionis* was probably the best possible in a rude state of society. The principle was admitted in all ancient nations. But the retribution was exacted by a judicial sentence for the good of the community, not to gratify personal vengeance. The deduction that it was morally right for individuals to indulge revenge could not be justified.

Jewish history however records no instance of the law being literally carried out. A fine was substituted for the retributive penalty. But the principle of the *lex talionis* underlay the enactments of the law, and it is against the principle that Christ's words are directed.

39. μὴ διντωτήναι τῷ πονηρῷ, i.e. do not seek to retaliate evil. φαπίσει. See ch. xxvi. 67.

στρέψον αὐτῷ καὶ τὴν δλλην. To be understood with the limitation imposed on the words by our Lord's personal example, John xviii. 22, 23.

The gradation of the examples given is from the greater to the less provocation.

40. κριθῆναι. In Attic *κρίνειν* = 'to bring to trial.' For the construction of *κρίνομαι* with dat. cp. Eur. *Med.* 609, ως οὐ κρινοῦμαι τῶνδε σοι τὰ πλεῖστα.

χιτώνα, 'tunic,' the under-garment. It had sleeves, and reached below the knees, somewhat like a modern shirt. *ἱμάτιον*, the upper garment. A large square woollen robe, resembling the modern Arab *abba* or *abayeh*. The poorest people wore a tunic only. Among the richer people many wore two tunics besides the upper garment. Wealth is often shown in the East not only by the quality but also by the amount of clothing worn. For the general sense cp. 1 Cor. vi. 7, 'There is utterly a fault...suffer yourselves to be defrauded.'

41. ἀγγαρέειν, from a Persian word which is probably a corruption of *hakkâreh*, 'an express messenger' (see Rawlinson, Herod. viii. 98, note 1), signifies 'to press into service as a courier' for the royal post, then, generally, 'to force to be a guide,' 'to requisition,' men or cattle. This was one of the exactions which the Jews suffered under the Romans. Alford quotes Joseph. *Ant.* XIII. 2, 3, where Demetrius promises not to press into the service the beasts of burden belonging to the Jews. For an instance of this forced service see ch. xxvii. 32.

For the Greek word cp. ἄγγαρον πῦρ, 'the courier fire,' *Aesch.* *Agam.* 282. The verb is not classical.

μιλιον. Here only in N.T. Used by Strabo = Lat. *miliare*.

42. τὸν θελούτα ἀπὸ σοῦ δανείσασθαι. St Luke has, δανείζετε μηδὲν ἀπελπίζοντες (vi. 35). Forced loans have been a mode of oppression in every age, from which, perhaps, no people have suffered more than the Jews.

## (c) Love or Charity, 43—48.

**43.** δύατήσεις τὸν πλησίον σου. Levit. xix. 18, ‘Thou shalt love thy neighbour as thyself.’ The second clause does not occur in Levit., but was a Rabbinical inference. ἔχθροι, all who are outside the chosen race, the etymological force of the word. Heathen writers bear testimony to this unsocial characteristic of the Jews. Juvenal says it was their rule—

‘Non monstrare vias eadem nisi sacra colenti,  
Quæsum ad fontem solos deducere verpos.’—*Sat. xiv.* 104.

**44.** See critical notes *supra*.

**45.** ἔπος γένησθε κ.τ.λ. See note on v. 9. To act thus would be to act like God, who blesses those who curse Him and are his enemies, by the gifts of sun and rain. This is divine. Mere return of love for love is a human, even a heathen virtue.

Shakespeare beautifully and most appropriately reproduces this thought in the appeal to the Jew on the Christian principle of mercy, which ‘droppeth like the gentle rain from heaven.’ *Merchant of Venice*, Act. iv. sc. 1. Comp. also Seneca, *de Ben.* i. 1. 9, Quam multi indigni luce sunt et tamen dies oritur.

The illustration would be far more telling in a hot eastern climate than with us. In the Hindoo mythology two out of the three manifestations of deity are Sun and Rain. The thought of God as giver of rain and fruitful seasons is seized upon by St Paul as a conception common to Jew and Gentile on which to found his argument at Lystra. *Acts* xiv. 17.

βρέχει, used in this sense in the older Greek poets: βρέχε χρυσέαις νηφάδεσσοις (Pindar), afterwards it passed into the vernacular, but reappears in Polybius, it is frequent in the LXX., and in modern Greek the usual phrases are βρέχει, ‘it is raining,’ θὰ βρέξῃ, ‘it is going to rain.’

**46.** οἱ τελῶναι, tax-gatherers; not collectors of a regular tax fixed by government, as with us, but men who farmed or contracted for the *publicum* (state revenue), hence called Publicani. At Rome the equestrian order enjoyed almost exclusively the lucrative privilege of farming the state revenues.

The publicans of the N.T. however are a lower class of tax-gatherers, (*exactores*), to whom the contractors sublet the collection of taxes. These men repaid themselves by cruel and oppressive exactions. Only the least patriotic and most degraded of the population undertook these functions which naturally rendered them odious to their fellow-citizens.

It is this system pursued in the Turkish Empire that produces much frightful misery and illegal oppression.

**47.** τοὺς ἀδελφοὺς ὑμῶν μόνον. See v. 43. The Hebrew salutation was *Shalom* (peace).

48. ἔστε τέλειοι. Lit. ‘ye shall be perfect.’ Either (1) in reference to a future state, ‘if ye have this true love or charity ye shall be perfect hereafter’; or (2) the future has an imperative force, and τέλειοι is limited by the preceding words = perfect in respect of love, i.e. ‘love your enemies as well as your neighbours,’ because your Father being perfect in respect of love does this. This use of the future is in accordance with the Hebrew idiom.

## CHAPTER VI.

1. δικαιοσύνην (<sup>N\*</sup>BD, 1. 209) for ἐλεημοσύνην of the *textus receptus*. ἐλεημοσύνη was doubtless a marginal explanation.

4. αὐτός omitted before ἀποδώσει, (<sup>N</sup>BL and others) its presence emphasises the reward.

ἐν τῷ φανερῷ inserted in *textus receptus* after ἀποδώσει σοι, a rhetorical gloss arising from a search after antithesis. For the real antithesis see note.

5. προσεύχησθε οὐκ ἔστε, instead of the singular προσεύχη οὐκ ἔσῃ, the singular introduced to harmonise with context δταν ποιῆς v. 2, δταν προσεύχη v. 6.

6. ταμεῖον has high authority (<sup>N</sup>BDE) for ταμεῖον; cp. the late form ὑγεία for ὕγεια.

12. ἀφήκαμεν for ἀφίεμεν or ἀφίομεν: this important change has the highest support (<sup>N</sup>BZ). See notes.

13. The doxology was an early insertion from the liturgy, it is absent from the oldest MSS. (<sup>N</sup>BD). The *textus receptus* reads ὅτι σοῦ ἔστιν ἡ βασιλεία καὶ ἡ δόξα εἰς τοὺς αἰώνας, ἀμήν.

18. κρυπτῷ is read for κρυφαῖς from the occurrence of the word in verses 4 and 6.

21. σου is rightly restored for ὑμῶν. The sing. individualises the action.

28. In the *textus receptus* the verbs are in the sing. according to rule: this and τὰ ἔαντῆς v. 34 are grammatical corrections.

(2) The Kingdom of Heaven exceeds the righteousness of the Pharisees in regard to

### (a) ALMSGIVING, 1—4.

1. δικαιοσύνην for ἐλεημοσύνην. See crit. notes for the evidence for the reading. The two words were nearly synonymous with the Jews, partly because the poor had a right to share in the produce of the land; partly because almsgiving is the most natural and obvious external work of righteousness. In the same way ἀγάπη, the leading Christian virtue, has lost its original breadth of meaning and has sunk to the modern and restricted sense of ‘charity.’

2. **Δειπροσύνη**, not classical: it occurs in a poem by Callimachus of Cyrene, librarian of the famous Alexandrian library, *circa* 260 B.C. Elsewhere it seems to be confined to LXX. and to two writers in the N.T., St Matthew and St Luke. With Christianity the word became frequent and is found in all western languages in different forms—*aumône*, *almosen*, *alms*.

**μή σαλπίγγες.** The chests for alms in the Synagogue and also in the Temple treasury were called *shopharoth* (trumpets) from their shape. Possibly the words of the text contain a reference to these *shopharoth*. Those who dropped their coins into the ‘trumpets’ with a ringing sound might be said *σαλπίζειν*. Schöttgen *ad loc.* But perhaps the expression means simply ‘avoid ostentation in almsgiving.’

**οἱ ὑπόκριται.** *ὑπόκριτής* (1) lit. ‘one who answers,’ them from dialogues on the stage (2) ‘an actor,’ hence (3) in a sense confined to LXX. (Job xxxiv. 30, xxxvi. 13) and N.T. and there with one exception (Mark vii. 6) to Matthew and Luke, ‘hypocrites,’ those who play a part in life, whose actions are not the true reflection of their thoughts, whose religion is external and unreal. Such men begin by deceiving others, but end in self-deception. It is against these that our Lord’s severest reproofs are delivered. *ὑπόκρισις* occurs in late authors (Polyb., Lucian) in the sense of ‘dissimulation,’ ‘hypocrisy.’

**ἐν ταῖς δύμαις.** *δύμη* passed from its classical force of ‘a rush,’ ‘impetus’, through the softened meaning of ‘going’, to that of a narrow lane or street, like English ‘alley’ from French *aller*. Polybius uses the word for the streets in a camp. In Luke xiv. 21 the *δύμαι* are contrasted with the *πλατεῖαι* or broad open spaces in an Eastern city. Schöttgen suggests that the meaning here may be the narrow ‘passages’ in a synagogue.

**ἀπέχουσιν**, ‘have in full.’ Their reward is *now* and *on earth*, cp. Luke vi. 24, *ἀπέξετε τὴν παράκλησιν*. Phil. iv. 18, *ἀπέχω πάντα*, and for the thought, *ἀπέλαβες τὰ ἀγαθά σου ἐν τῷ ζωῇ σου*, Luke xvi. 25.

3. **εὐδὲ ποιοῦντος.** Observe the singular number here and v. 6; the duties of prayer and almsgiving are taught in their personal and individual aspect. The teaching of the Talmud commends secrecy in almsgiving in such sayings as ‘he that doeth alms in secret is greater than Moses.’ But the spirit of hypocrisy prevailed; the Pharisees taught and did not.

4. The restored reading in this verse (see above crit. notes) gives the real antithesis which lies in the contrast between reward by God and reward by man, not between secret act and open reward. The repeated *ἐν τῷ κρυπτῷ* links together the thoughts of the secret act and of the eye that sees things secret.

#### (b) PRAYER, 5—15.

5. **προσεύχησθε.** Plural, because here the reference is to public worship. It is a rule for the Church.

**τῶν πλατεῶν.** See note v. 2, *δύμαι*. *πλατεῖαι* not classical in this sense is a literal translation of a Hebrew word.

**έστωτες.** There is no stress on this word, for the posture of standing was as closely connected with prayer as that of sitting was with teaching.

6. **ταμιεῖον.** A private oratory or place of prayer. These were usually in the upper part of the house; in classical Greek 'storehouse' or 'treasury', the meaning of the word Luke xii. 24. See Matt. xxiv. 26.

**πρόσευξαν τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ.** Christ was the first to enjoin clearly secret and silent prayer. Certainly to pray aloud and in public appears to have been the Jewish practice (see however 1 Sam. i. 13); it is still the practice with the heathen and Mahomedans. The Roman looked with suspicion on private prayer: 'quod scire hominem nolunt deo narrant' (Seneca). Cp. Hor. Ep. i. 16. 59—62, where see Maclean's note. Cp. also Soph. *Electra* 638, where Clytemnestra apologises for offering up a secret prayer.

7. **μὴ βαττολογήσῃτε.** It is not the length of time spent in prayer or the fervent or reasonable repetition of forms of prayer that is forbidden, but the mechanical repetition of set words, and the belief that the efficacy of prayer consists in such repetition.

**βαττολογίαν**, not classical, and **ἄπαξ λέγει**, in N.T. 'to stammer,' so 'to repeat words again and again.' The word is generally derived from Battus founder of Cyrene who stammered and had a lisp in his speech, *ἰσχυρόφωνος καὶ τραυλός*, Herod. iv. 155, where the story is given. Possibly it was a Cyrenian term, in which case the meaning 'to stammer like your founder Battus' would popularise the word. According to Herod, loc. cit. Battus was Libyan for 'king.'

**ώσπερ οἱ ἔθνικοι.** The Jews also had a saying 'every one that multiplies prayer is heard.'

8. **οἶδεν γὰρ ὁ πατὴρ κ.τ.λ.** Our Father knows our wants, still we are bound to express them. Why? because this is a proof of our faith and dependence upon God, which are the conditions of success in prayer.

### 9—13. THE LORD'S PRAYER.

St Luke xi. 2—4, where the prayer is found in a different connection, and is given by our Lord in answer to a request from the disciples to teach them to pray, 'even as John taught his disciples.' The text of St Luke as it stands in E.V. has probably been supplemented by additions from St Matthew.

**πάτερ ἡμῶν.** It is of the essence of Christian prayer that God should be addressed as a Father to whose love we appeal, not as a God whose anger we appease. The analogy removes nearly all the real difficulties on the subject of prayer. A wise earthly father does not grant *all* requests, but all which are for the good of his children and which are in his power to grant. Again, the child asks without fear, yet no refusal shakes his trust in his father's love or power.

**ὅμιλος θήτω**, 'held sacred,' 'revered.' Each of these petitions implies an obligation to carry out on our own part what we pray God to accomplish.

10. ἐλθάτω η̄ βασιλεία σου. Note the loss in the A.V. of the emphasis given by the position of ἀγιασθήτω—ἐλθάτω—γενηθήτω. See note ch. iii. 2. Lightfoot (*Hor. Heb.*) quotes an axiom from the Jewish Schools, ‘that prayer wherein there is not mention of the Kingdom of God is not prayer.’

11. ἄρτον, ‘Bread,’ primarily in a literal sense, subsistence as distinct from luxury; but the spiritual meaning cannot be excluded, Christ the Bread of Life is the Christian’s daily food.

The address to God as Father influences each petition—to feed, to forgive and to protect his children, are special acts of a father’s love.

**ἐπιούσιον.** This word is unknown to the Classics and in N.T. occurs in the Lord’s Prayer only. For a full discussion of the meaning and history of this word see Bp Lightfoot, *On a Fresh Revision of the N.T.*, Appendix 195. His ultimate decision is, “that the familiar rendering ‘daily’...is a fairly adequate representation of the original; nor indeed does the English language furnish any one word which would answer the purpose so well.” Dr McClellan has also written an exhaustive treatise on *ἐπιούσιος* (*Notes on the Four Gospels*, p. [632]); he translates, ‘give us to-day,’ and ‘give us day by day [Luke] our bread of life eternal.’

Two derivations have been given. A. ἐπὶ and οὐσία. B. The participle of *ἐπιέναι*, either *masc.* ἐπιών, or *fem.* η̄ ἐπιούσα (ἡμέρα).

A. The principal meanings which rely on this etymology are: (1) ‘for subsistence,’ so ‘necessary,’ ‘needful,’ or (2) ‘supersubstantial,’ i.e. above all essences, so ‘excellent’ or ‘preeminent.’ Both these renderings are open to exception; for *οὐσία* is very rare in the sense required by (1), and (2) belongs to a much later theological terminology, and is foreign to the simplicity of the Lord’s Prayer. But the form of the compound *ἐπιούσιος* rather than *ἐρώντιος* affords the most conclusive argument against any interpretation founded on a derivation from *οὐσία*. *περιούσιος*, sometimes adduced in support of such a form, is not to the point (for the *ε* in *περι* regularly remains unelided), nor are *ἐπιανδάνω*, *ἐπιεικῆς*, *ἐπιορκός*, and the like (see Bp Lightfoot’s *Dissertation*); for the words which here follow *ἐπὶ* originally began with a digamma.

B. (a) Derived immediately from the *masc.* participle *ἐπιών*, as *ἐθελούσιος* from *ἐθελῶν*, *ἐκούσιος* from *ἐκών*, the adjective has received the meaning of ‘coming,’ ‘succeeding’ or ‘future,’ ‘futurus,’ ‘veniens,’ ‘adveniens,’ a meaning which by a very early interpretation of the word is extended to ‘belonging to the future, eternal life,’ so ‘heavenly’ or ‘spiritual.’

Against this meaning of the noun and adjective it may be argued: (1) A word made for the occasion could not have received the succession of meanings implied by this sense; (2) There would be no need to coin a word to express a meaning already conveyed by *ἐπουράνιος*, *αἰώνιος*, &c.; (3) *ἐπιών* implies the nearer future as distinct from *μελλών* which relates to a more distant future; (4) The one

petition for the supply of simple temporal wants is essential to this, the model of all Christian prayer. Therefore, though the spiritual sense is not excluded, it is present as a secondary and not as a primary meaning.

(β) Another line of interpretation connects *ἐπιούσιος* with the quasi-substantive *ἡ ἐπιούσα* (*ἡμέρα*) and gives the following meanings: (1) ‘*for the morrow*,’ ‘*crastinum*'; (2) ‘*daily*,’ ‘*quotidianum*’ of the *Vetus Itala* and of the *Vulgate* in Luke (not in Matthew where Jerome renders the word ‘*supersubstantiale*’); (3) ‘*continual*,’ ‘*assiduum*,’ perhaps from the notion of succeeding days.

Of these, (1) and (2) approach very nearly to the true meaning of the word, but against all these the same objection holds which was urged above, viz. that the ideas were expressed by existing adjectival forms. The necessity of a new word arises from the necessity of expressing a new idea, and the new idea expressed by *ἐπιούσιος* and by no other Greek adjective is that of the closely impending future, the moment, the hour, or the day that succeeds the present instant. Translate therefore ‘bread for instant need.’ For this precise thought no other adjective exists but *ἐπιούσιος*; but it is the thought that distinguishes *ἡ ἐπιούσα* from *ἡ αὔριον*. *ἡ αὔριον* implies the interval of a night; it implies delay, it excludes the present and is contrasted with it; *ἡ ἐπιούσα* (*ἡμέρα, νύξ* [Acts xxiii. 11] or *ώρα*) implies absence of interval and immediate succession. See Bp Lightfoot’s *Dissertation*, p. 203, where this distinction is clearly shown, and comp. the following instances: Hdt. III. 85, *ὅτη μηχανᾶσθαι καὶ μὴ διαβάλλεσθαι ὡς τῆς ἐπιούσης ἡμέρης ὁ ἀγών ἡμῶν ἔστι;* Polyb. III. 42. 9, *παρασκευαζόμενοι πρὸς τὴν ἐπιούσαν χρειαν*, ‘ad instans negotium’ (Schweighäuser). *ἡ ἐπιούσα* occurs once only in the LXX., Prov. xxvii. 1 and in N.T. in the Acts only, where in three instances out of five it is used of pursuing a voyage on the ‘*succeeding*’ day, in one, ch. xxiii. 11, of the Lord appearing to Paul *τῇ ἐπιούσῃ νυκτί*, i.e. without an interval.

Thus this interesting word *ἐπιούσιος* beautifully and alone expresses our dependence, each succeeding day and hour, on our Father for the supply of needs temporal, and in a secondary sense, of needs spiritual. It is the thought expressed by Dr Newman:

‘Keep thou my feet; I do not ask to see  
The distant scene, one step enough for me.’

12. *ἄφεις* *ἡμῖν τὸ δόθελήματα* *ἡμῶν*. *ἀφέναι* and *ἀφεσθαι* are the words used in the N.T. to express the act of forgiveness whether on the part of God or of man. It is important to fix as precisely as possible the meaning of terms intimately bound up with the thought of the Atonement. To the Jewish mind the figure would connect itself with the year of jubilee or release (*ἔτος* or *ἔιαυτὸς τῆς ἀφέσεως* or simply *ἀφεσις*, Levit. xxv. 31, 40, xxvii. 24) in which all debts were remitted. See Trench, *N.T. Syn.* p. 131. To the Greek mind it would denote the thought of ‘*letting go*’ from a charge (*ἔγκλήματα, φύγον*, Demosth. *passim*), or from penalties (*πληγάς*, Aristoph. *Nubes*, 1426), but also the idea of forgiveness of debt and generally of *condoning faults*: *ἀπῆκε τ' ἀν αὐτῷ τὴν αἰτην*, Hdt. VI. 30.

**σφελήματα.** Sin is a debt—a shortcoming in the service due to God or a harm to fellow-men that requires reparation. St Paul gives vivid expression to the thought Col. ii. 14, ἔξαλειψας τὸ καθ' ἡμῶν χειρόγραφον, ‘the bond against us’—‘the account standing against us.’ It is contemplated as a thing left undone, rather than an act of transgression.

**ἀφίκαμεν.** The force of the aorist (see Crit. Notes) is that the act of forgiveness on man’s part is past before he prays to receive forgiveness. Cp. ch. v. 23, 24, also the parable of the Unforgiving Servant, ch. xviii. 23 seqq.

13. μὴ εἰσενέγκεις ἡμᾶς εἰς παρασμόν. The statement of James, i. 2, πάσαν χαρὰν ἡγήσασθε ὅταν πειρασμοῖς περιπέσητε τοιχίους, is not really contradictory. The Christian character is strengthened and purified by temptation, but no one can think of temptation without dread.

**δῦσαι.** Lit. ‘draw to thyself,’ ‘rescue,’ as from an enemy. Cp. 1 Thess. i. 10, Ἰησοῦν τὸν ῥύμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης, where the act of rescuing is regarded as continuous, and Col. i. 13, ὃς ἐρύσατο ἡμᾶς ἐκ τῆς ἔσωσις τοῦ σκότους, where the reference is to a single act of salvation. The aorist imperative (**δῦσαι**) indicates a prayer for instant and special deliverance, not continued preservation from danger, cp. δὸς and ἄφες above and *σῶσεν*, *ἀπολλύμεθα*, ch. viii. 25.

ἀπὸ τοῦ πονηροῦ. (1) From the evil one, i.e. Satan, or (2) from evil. The Greek bears either rendering, but the neuter is preferable and gives a deeper sense. We pray to be delivered from all that is included under the name of evil, not only from external evil but from the principle of evil within us.

#### *The Formal Structure of the Lord’s Prayer.*

The Lord’s Prayer falls naturally into two divisions answering to one another. The thought of the first line—God addressed as Father—is felt in each petition. The next three lines correspond to one another precisely in structure and in rhythm. Note the sense of earnestness expressed by the aorist imperative with which each line begins, and the sense of devotion expressed by the thrice repeated *σου*.

These three petitions are in gradation, forming a climax. (1) The preparation for the Kingdom; (2) the coming of it; (3) the perfection of it. This answers to three historical stages: the acknowledgement of Jehovah in the O.T.; the advent of the Kingdom in the N.T.; the realised Kingdom in the Church of Christ.

The addition to the third petition *ὡς ἐν οὐρ. καὶ ἐτῇ γῆς* at once recalls the address in the first line *ὦ ἐν οὐρ.*, and connects the second division of the prayer with the first by linking *οὐρανὸς* and *γῆ*.

In the three last petitions there is also a climax. (1) Prayer for the supply of present temporal need—the necessary condition of earthly life. (2) Prayer for forgiveness of past sin—the necessary condition of spiritual life. (3) Prayer for future exemption from evil, even

from temptation to evil i.e. corruption or salvation. Cp. with the three points of time time firmly indicated. Sph. Ant. 60. τὸ τέλετον καὶ τὸ μέλλον εἰς τὸ παρελθόντες 'will hold good for future near and far as through the past,' where τὸ τέλετον=παρελθόντες, see note *supra*.

Last, observe the correspondence of the several clauses in each division: (1). God's name hallowed with the food and sustenance of the Christian life. (2). The Kingdom of God, with Forgiveness of sins (cp. Matt. iii. 2 with Mark i. 4). (3). The will of God, with freedom from evil (1 Thess. iv. 3, Heb. x. 16). In accordance with this interpretation a spiritual sense is given to ἄρτος also, as Christ, the Bread of Life.

14. *ταπεινόων*. Another conception of sin, either (1) a false step, a blunder, or (2) a fall beside the way (cp. *ταπεινότερος*, Heb. vi. 6), so a transgression. In *ταπεινόων* sin is viewed in its aspect toward another, in *ταπεινότητα* in its relation to the offender himself, *ταπεινότητος* is later and rarer than *ταπεινότητα*. Polybius uses the word with the same meaning as in the text; in Diad. Sic. it means 'a defeat.' For the force of *ταπεινός* cp. *ταπεινότερος* and *ταπεινότερος* of coins struck on the side instead of in the centre.

#### (c) FASTING. 16—18.

16. Fasting, in itself a natural result of grief, as any one who has witnessed deep sorrow knows, easily degenerates into a form without reality.

*ἀφαίνεσθαι*. Either (1) make unseen, 'veil,' or (2) cause to disappear, so 'destroy'; hence (3) 'mar,' by leaving the face unwashen, or by throwing ashes on the head. The first meaning (1) is well established, that of (2) 'destroying' is the prevailing one in LXX., the sense of (3) 'disfiguring,' or 'marring' has less support. Weistein quotes *Etym. M.* ἀφάνειαι, αἱ τάξις οὐχὶ τὸ μολύβδον τοῦ αἵλητος τοῦτον τομῆσαι, and Chrys. ἀφάνεια, τοῦτο ἔστω δαφθείρουσα σοι, εἰσερε.

The apparent play upon the Greek words *ἀφάνειαι*...*φανῶν* has been adduced in support of their view by those who consider Greek to have been the original language of the gospel; but it is more than doubtful that the antithesis is intended.

ὅτις φανῶν. Not as in A.V. 'that they may appear' but 'that they may be seen to be fasting.'

17. σὺ δὲ πνοτεῖον ἀλεψοι, as if feasting rather than fasting: cp. τὸ δὲ λοσσαμένων καὶ ἀλεψαμένων λιτ' ἐλαῖον, δεῖτον ἐφιγαέτηρ, II. x. 577.

#### (d) EARTHLY POSSESSIONS AND DAILY CARES.

18. θραυστὸς ἐν τῆς γῆς. Cp. ἐκ γῆς γὰρ τὰδε πάντα καὶ ἐς γῆν πάντα τελειτε (Xenophanes). Love of amassing wealth has been characteristic of the Jews in all ages.

Oriental wealth consisted to a great extent in stores of linen, embroidered garments, &c., which were handed down and left as heir-looms.

**σής.** The English word ‘moth’ = ‘the devourer’.

**βρῶσις.** Money was frequently buried in the ground in those unsettled times, and so would be more liable to rust. Banks in the modern sense were unknown. Cp. ὁ πλούτος ὑμῶν σέσηπε καὶ τὰ ἡμάτια ὑμῶν σητεῖθεντα γέγονε, James v. 2, 3. One of the many references to the Sermon on the Mount in that epistle. Elsewhere in N.T. βρῶσις means ‘eating,’ as John iv. 32, ἐγὼ βρῶσιν ἔχω φαγεῖν ἦν ἴμεις οὐκ οἰδατε, and Rom. xiv. 17, οὐ γάρ ἔστιν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις, with this cp. Hom. Od. x. 167 δῆρ' ἐνὶ θοῇ βρῶσις τε πόσις τε. This force remains in late Greek. Here either (1) of metals ‘rust,’ or (2) ‘eating away’ with special reference to σής, with which it would form a kind of hemidias (cp. σητεῖθεντα in the citation from St James above), or (3) decay in general. On the whole the second (2) is probably the kind of spoiling or decay chiefly thought of, but the other meanings need not be excluded. The word βρῶσις is doubtless influenced by the Hebr. *achal* as used Mal. iii. 11.

**διορύσσουσιν.** An expression applicable to the mud walls of Oriental huts. Cp. Job xxiv. 26, διώρυξεν ἐν σκύτει οἰκίας, and Thuc. II. 3, διορύσσουσιν τὸν κοινοὺς τοιχούς. *τοιχώρυχος* = ‘a housebreaker.’

21. ὄποι...δὲ θησαυρός. The words gain point if we think of the hoards buried in the earth.

22. δὲ λύχνος. ‘The lamp.’ See ch. v. 15, where the A.V. gives to λύχνος the meaning of ‘candle’; the translation here ‘light’ is still less correct. The eye is not itself the light, but contains the light; it is the ‘lamp’ of the body, the light-conveying principle. If the eye or lamp is single, it admits the influx of the pure light only; if an eye be evil, i.e. affected with disease, the body can receive no light at all. The whole passage is on the subject of the singleness of service to God. There can be but one treasure, one source of light, one master. The eye is the spiritual faculty, through which the light of God’s truth is recognised and admitted into the soul.

In the current phraseology ‘a good eye’ meant a bountiful heart, ‘an evil eye’ a covetous heart (Lightfoot, *Hor. Hebr.* ad loc.). This gives to our Lord’s words the thought, ‘covetousness darkens the soul more than anything else, it is a medium through which the light cannot pass’; cp. 1 Tim. vi. 10, where the same truth is taught in a different figure, μῆτα γὰρ πάντων τῶν κακῶν ἔστιν ἡ φλαργυρία.

The connection in which the words occur in Luke xi. 34 is instructive. The inference there is that the spiritual perception of the Pharisees is dimmed, so that they cannot recognise Christ.

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24. Another illustration of the singleness of the Christian character, ‘the simplicity that is in Christ’ (2 Cor. xi. 3), drawn from the relation of master and slave.

**Στοιχεῖον κυρίου δουλείαν.** Strictly, be a slave to two masters. The absolute subjection of the slave must be considered. The interests of the ‘two masters’ are presupposed to be diverse.

**Στοιχεῖον**, a form condemned by the Atticists (Lob. *Phryn.* p. 210). In Thuc. viii. 101, *δυσὶν ἡμέραις* is read by some editors, see Arnold *ad loc.* He reads *δυσὶν*, observing that the words practically differ only in accent.

**μαμονᾶ.** An Aramaic and a Punic word (see Wetstein) signifying ‘wealth,’ probably connected with Hebr. *Aman*. So that the literal meaning would be, ‘that in which one trusts’ (*Wilkius Clavis*). It is said, on hardly sufficient authority, to have been personified as a god. This would strengthen the antithesis. See Schleusner *sub voc.* It stands here for all that mostly estranges men from God: cp. *τὴν πλεονεξίαν οἵτις ἔστιν εἰδωλολατρεῖα*, Col. iii. 5.

**25—34.** The parallel passage (Luke xii. 22—31) follows immediately the parable of the Rich Fool.

**25. οὐδὲ τοῦτο**, i.e. because this double service is impossible there must be no distraction of thought.

**μή μεριμνάτε.** ‘Do not be anxious,’ which was the meaning of ‘take no thought,’ when the E. V. was made. The same word occurs Phil. iv. 6, *μηδὲν μεριμνάτε*, where, as here, the tense marks continuance, ‘do not be ever anxious.’ Cp. 1 Pet. v. 7, *πάσαν τὴν μέριμναν ὑμῶν ἐπιρύψατες ἐπ' αὐτὸν*. See Bp Lightfoot, *On a Fresh Revision of the New Testament, &c.*, p. 171.

The argument in the verse is: such anxiety is unnecessary; God gave the life and the body; will He not give the smaller gifts of food and clothing?

Socrates describes this to be the object of his mission: ‘to persuade young and old, μήτε σωμάτων ἐπιμελεῖσθαι μήτε χρημάτων πρότερον μηδὲ οὖτα σφόδρα ὡς τῆς ψυχῆς ὅπως ὡς ἀρίστη ἔσται. See v. 34 for a continuation of this quotation.

**26. ἐμβλέψατε.** The aorist implies the instantaneous glance possibly at large flocks of birds whirling at that moment in the sky, just as Canon Tristram observed on that very spot ‘myriads of rock pigeons. In absolute clouds they dashed to and fro in the ravine, whirling round with a rush and a whirr that could be felt like a rush of wind.’ The cliffs too are full of caves, the secure resting-places of ‘noble griffons, lammergeyers, lanner falcons, and several species of eagles’ (*Land of Israel*, p. 446). From this description and from the emphatic *ἐν στρονθίοις*, ch. x. 29, it seems that the multitude of the birds is a leading thought in this illustration just as the colour and brightness of the flowers is the most prominent point in the other.

**οὐδὲ σπεύρονταν κ.τ.λ.** There is no argument here against forethought or labour. In one sense ‘trusting to providence’ is idleness and a sin. God has appointed labour as the means whereby man provides for his wants. Even birds shew forethought, and search for the food which God has provided for them.

**διαφέρειν**, to differ by way of excellence, i.e. 'to excel': μᾶλλον redundant strengthens the verb.

27. προσθεῖναι ἔπι τὴν γῆικαν αὐτοῦ πῆχυν ένα. **ἡλικία**, either 'stature' or 'duration of life,' so that the meaning may be 'add a cubit to his life.' Comp. Ps. xxxix. 5, 'Thou hast made my days as an handbreadth.' This rendering falls in better with the connection. With all his anxiety man cannot add to his length of days, or clothe himself like the flowers.

Some reasons however may be adduced in favour of the rendering of the A.V., which coincides with the Vulgate. (1) It is better to retain the literal meaning of *πῆχυν*. (2) The rapid growth of vegetation in the East would make the thought more natural than with us. Comp. the well-known story in Herod. viii. 55, δευτέρη δὲ ἡμέρη ἀπὸ τῆς ἐμπρόστιος Ἀθηναίων οἱ θύειν ὑπὸ βασιλέος κελεύμενοι...ώρων βλαστόν ἐκ τοῦ στελέχεος ὅσον τε πηγαῖον ἀναδεδραμηκότα. See Godet on Luke xii. 25, and Maldonatus *ad loc.*

28. **ἴνδιματος.** The birds are an example of God's care in providing food, the flowers of His care in providing apparel. The Creator promises that the care shown to the lowliest of his works shall be extended to the noblest.

τὰ κρίνα τοῦ δύρου, identified by Dr Thomson (*Land and Book*, p. 256) with a species of lily found in the neighbourhood of Huléh. He speaks of having met with 'this incomparable flower, in all its loveliness...around the northern base of Tabor, and on the hills of Nazareth, where our Lord spent His youth.' Canon Tristram (*Nat. Hist. of the Bible*) claims this honour for the beautiful and varied *anemone coronaria*. 'If in the wondrous richness of bloom which characterises the Land of Israel in spring any one plant can claim pre-eminence, it is the anemone, the most natural flower for our Lord to pluck and seize upon as an illustration, whether walking in the fields or sitting on the hill-side.'

**αὐξάνουσιν...κοπιῶσιν...νυθούσιν.** Two reasons are assigned for the use of the plural verb after a neuter plural signifying material objects: either (1) the various parts of the subject are thought of separately rather than collectively; or (2) the action predicated of the subject is conceived as being repeated at successive periods. It may perhaps be a refinement to appeal to these reasons in this particular case, though both apply: probably the preceding structure, v. 26, influences the syntax here. Other instances of this anomaly in the N. T. are 1 Tim. v. 25, τὰ ἀλλως ἔχοντα (έργα) κρυβήναι οὐ δύνανται. Rev. i. 19, ἀ εἰδεῖς καὶ ἀ εἰσίν.

29. **προιεβάλετο**, 'arrayed himself.' The middle voice has a special force. Though he arrayed himself, the lilies, who trusted to God for their array, are more beautiful than he.

30. **χόρτος**, lit. (1) 'an enclosed place,' especially for feeding cattle, hence (2) 'provender,' grass, hay, (3) then generally 'vegetation,' flowers and grass growing in the fields, which when dried are used for

fuel in the East. For the first sense cp. Hom. Il. xi. 774, αἰλῆς ἐν χόρτῳ; for the second Eur. Alc. 495, θηρῶν δρειων χόρτον οὐχ ἵππων λέγεις. The third sense is not classical.

**εἰς κλίβανον βαλλόμενον.** The *κλίβανος* was a vessel of baked clay wider at the bottom than the top. The process of baking meal-cakes or *Chupatties* in India, as a friend describes it to me, illustrates this passage and also the meaning of ἄρτοι (ch. xiv. 17 and elsewhere) and the expression *κλίδαι ἄρτοι* (ch. xv. 36, Acts xx. 7). “The ‘oven’ is a jar-shaped vessel formed of tempered clay sunk in the ground. The fuel (*χόρτος* of the text) is ‘cast into the oven’ and lighted. The meal is first made into cakes, which are then taken up and whirled round between the two hands edgeways, and patted until they are as thin and about the size of a pancake, when by a dexterous movement the hand is introduced into the oven and the *chupattie* thrown against the side. There it sticks of its own adhesion; as it bakes, the edges curl and peel off, when nearly done and in danger of falling, a stick with a curved spike holds it until the correct moment, and serves to withdraw it from the oven. The result is a crisp thin cake, not unlike our oat-cake.”

The Attic form of the word is *κρίβανος*: in later Greek both forms are retained and used indiscriminately. For this interchange of λ and ρ cp. σιγηρὸς for σιγῆλος, βουκόλος and αἴγικορεύς. Lob. *Phryn.* 652.

**δρυφίεννυσιν.** This word is used appropriately of the delicate membrane that clothes and protects the flower. Accordingly the thought suggested is not only the brilliant colour of the flower, but also the protection of the surrounding cuticle or sheath, which thin and delicate as it is yet ‘little sensitive to external and even chemical agencies.’ The *periblem* (cp. περιεβάλλετο above) is a technical term with botanists for the cortical tissue or inner membrane underlying the *epidermis*. See Thomé’s *Struct. and Phys. Botany* (translated), Ch. III.

**δλιγόπιστοι.** A translation of a common Rabbinical expression.

32. **ἐπιζητοῦσιν.** Either (1) ‘seek with eagerness’; ἐπι having the force of ‘on,’ ‘further,’ so earnestly. See Vaughan on Rom. xi. 7. Or (2) ‘make special objects of pursuit,’ from the sense of direction or aim in ἐπι. Cp. ἐπικωμαδεῖν, ‘to select for caricature.’ Riddell, Plato, *Apol. Socr.* 31 D. With the general thought of the passage cp. Rom. xiv. 17, οὐ γάρ ἐτι τὴν βασιλείαν τοῦ Θεοῦ βρώσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ.

33. **τὴν δικ. αὐτοῦ,** i.e. **τὴν δικ. Θεοῦ** (Rom. i. 17), the leading thought in that epistle. It is the aim (*ἵγνετε*) of the Christian life. Note how Christians are taught at least to aim at (*ἵγνειν*) righteousness, when the heathen earnestly aim at (*ἐπιζητεῖν*) lower objects.

**ταῦτα πάντα προστεθῆσεται ὑμῖν.** One of the traditional sayings of Christ is closely parallel to this: αἰτεῖτε τὰ μεγάλα καὶ τὰ μικρὰ ὑμῶν προστεθῆσεται, καὶ αἰτεῖτε τὰ ἔπουράνια καὶ τὰ ἐπίγεια προστεθῆσεται ὑμῖν. Orig. de Orat. 2.

For a corresponding sentiment in Greek philosophy cp. Plato, *Apol. Socr.* p. 30, ἐξ ἀρετῆς χρήματα καὶ τάλλα ἀγαθὰ τοῖς ἀνθρώποις ἀπαντά καὶ οἴδι καὶ δημοσίᾳ. The whole passage is worth reading in this connection. Such passages bear witness that what the best heathen recognised as their best thoughts were in fact the nearest to Christianity. The same Spirit led Gentile as well as Jew.

34. μὴ οὖν μεριμνήσῃτε εἰς τὴν αὔριον. Lightfoot, *Hor. Hebr.*, quotes a Rabbinical saying in illustration: 'there is enough of trouble in the very moment.'

ἢ κακία. Here in the unclassical sense of 'trouble,' 'sorrow,' cp. Amos iii. 6, εἰ ἔσται κακία ἐν πόλει ἦν Κύριος οὐκ ἔποιησεν;

## CHAPTER VII.

2. μετρηθήσεται for ἀντιμετρηθήσεται taken from parallel passage Luke vi. 38. In v. 28 again the simple verb is preferred on good authority to the compound συνετέλεσεν.

4. ἐκ τοῦ διθαλμοῦ for ἀπὸ τ. διθ. ἀπὸ denoting removal from the *surface*, perhaps introduced from a note to mark and heighten the contrast. But the evidence for ἐκ is not decisive.

6. καταπατήσουσιν for καταπατήσωσιν the subjunctive was a correction to a more regular construction.

9. δν ἄλτηση for δν αλτήσει and ἄλν αλτήση for ἢ καὶ αλτήσει (v. 10) are also grammatical corrections tending to explain the structure.

13. εἰσέλθετε for εἰσέλθατε was a change to a more regular form.

14. δτι is rightly adopted, though it has a great preponderance of external authority; of the uncials, N\* B\* and X alone exhibit δτι. The variant probably illustrates an interesting cause of error, by which the initial letter was sometimes overlooked through being reserved for subsequent revision and more careful work. Scrivener's *Introd.*, p. 15.

24. δμοιωσω, the reading of *textus receptus* for δμοιωθήσεται, has considerable, but not the most ancient evidence to support it. The variation from the passive δμοιωθήσεται, v. 26, has some point. Christ Himself sanctions the first part of the comparison, but leaves the other as a generally accepted and obvious fact without any special sanction on his part. See Jebb, *Sacr. Lit.* p. 217.

### C. CHARACTERISTICS OF THE KINGDOM, 1—27.

After contrasting the New Law with the Mosaic Law and with Pharisaic rules and conduct, Jesus proceeds to lay down rules for the guidance of His disciples in the Christian life.

## (a) Judgment on others, 1—6.

The passage occurs in St Luke's report of the Sermon on the Mount (ch. vi. 37, 38), with a different context, and a further illustration of 'full measure.'

1. μὴ κρίνετε κ.τ.λ. This is the form which the '*lex talionis*,' or law of reciprocity, takes in the kingdom of heaven.

The censorious spirit is condemned, it is opposed to the ἐπιείκεια, 'forbearance,' 'fairness in judgment,' that allows for faults, a characteristic ascribed to Jesus Christ Himself, 2 Cor. x. 1; cp. also Rom. xiv. 3 foll.

ἴνα μὴ κριθῆτε. By Christ on the Last Day.

2. κρίμα, 'judgment' either (1) in the sense of a judicial sentence as Rom. ii. 2, τὸ κρίμα τοῦ θεοῦ ἔστιν κατὰ δικῆσιν, or (2) a rule or principle of judging, apparently the meaning here. The notion of 'censure' or 'condemnation' passes into the word from the context as: οὐνοὶ λημφονται περισσότερον κρίμα. Mark xii. 40. The word is somewhat rare in the classics. In Ἀesch. *Supp.* 397 it means 'the question in dispute,' οὐνεὶς εἰκριτος τὸ κρίμα. For the accent see Winer's *Grammar*, 57. 2 and note 2. Penultimates long in Attic were sometimes shortened in later Greek, as θλίψις, ch. xxiv. 9.

3. βλέπεις. Of seeing the external surface of a thing contrasted with κατανοεῖς, which implies thoughtful perception. It is the contrast between judging from the outside and examination of the heart.

κάρφος. A 'twig,' 'splinter,' dry particle of hay (κάρφη Xen. *Anab.* i. 5, 10), straw, &c. Cp. Aristoph. *Av.* 641, εἰσέλθετ' ἐς νεορτίαν τε τὴν ἐμήν | καὶ τάμα κάρφη καὶ τὰ παρόντα φρύγανα.

τὴν ἐν τῷ σῷ δικαιαλυῷ δοκόν. Which (1) ought to prevent condemnation of another for a less grave offence; and which (2) would obscure the spiritual discernment, and so render thee an incapable judge. The Pharisaic sin of hypocrisy (see next verse) was deeper and more fatal to the spiritual life than the sins which the Pharisee condemned.

δοκόν. From δέχομαι, in the sense of receiving, = 'a beam let in'; cp. ιωδόδηκη, and Hom. *Il.* xvii. 744, ἡ δοκῶν τὴ δόρυ μέγα νῆσον. See also Aristoph. *Vesp.* 201. The word appears to be Homeric and vernacular, not used in literary language.

4. ἀφες ἐκβάλω. 'Let me cast out.' See Winer, p. 356 b, and note 3, where instances of this case of ἀφες with conjunctive are quoted from Epictetus, e.g. ἀφες ἵω, ἀφες δειξωμεν. The expression belongs to the vernacular. In modern Greek ἀσ, a corruption of ἀφες, is used with the subjunctive whenever *let* occurs in the English imperative. Clyde's *Modern Greek*, p. 17.

τὸ κάρφος ἐκ τοῦ δόρ. ἀπὸ for ἐκ, though probably not the true reading, has considerable MS. support (see Crit. Notes). The gloss if it be a gloss shows a sense of the contrast already indicated by βλέπεις

and *κατανοεῖν*. *ἀπὸ* implies removal from the surface, *ἐκ* removal from deep within.

- (b) The Father's love for the children of the Kingdom shown by answering prayer, 7—11.

6. The connection between this verse and the preceding section is not quite obvious. It seems to be this. Although evil and censorious judgment is to be avoided, discrimination is needful. The Christian must be judicious, not judicial.

*τὸ δόγμα*, i.e. 'spiritual truths.' Some have seen in the expression a reference to the holy flesh of the offering (Hag. ii. 12). But this allusion is very doubtful; see Meyer on this passage.

*κυνί...χοιρῶν*. Unclean animals; see the proverb quoted 2 Pet. ii. 22; cp. Phil. iii. 2, *βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας*; also Hor. *Ep.* i. 2. 25, 'vel canis immundus vel amica luto sus.' See note on ch. xv. 26.

*μαργαρίτας*. The only gems mentioned in the Gospels, twice named by Jesus: here, where they signify the deepest spiritual thoughts of God and heaven, and ch. xiii. 46, where 'the pearl of great price' is the kingdom of heaven itself. The general sense is 'use discrimination, discern between holy and unholy, between those who are receptive of these high truths and those who are not.' The profane will despise the gift and put the giver to shame. Want of common sense does great harm to religion.

*μήποτε καταπατήσουσιν*. The future indicative is sometimes used in final clauses in place of the subjunctive after *δέως* and *δέρα*, very rarely (in Classics) after *μή*. Goodwin, *Greek Moods and Tenses*, § 44, note 1.

*ἐν τοῖς ποσὶν*. (1) 'with their feet,' or (2) 'at their feet.'

This verse is a good example of Hebrew poetical form; the fourth line, *καὶ στραφέντες βήξωσιν ύμᾶς*, being in parallel relation to the first, *μὴ δώτε κ.τ.λ.*; the third, *μήποτε καταπατήσουσιν κ.τ.λ.* in relation to the second. Thus the appropriate actions are ascribed to the *κύνες* and the *χοιροί*.

7, 8. Here each verse contains a triplet with ascending climax, *αὐτέτε—ἴητε—κρούετε*. Each line of the one answers to the corresponding line of the other, with which it might be read continuously. It is a simple instance of a special characteristic of Hebrew poetry, of which examples sometimes elaborated with the greatest skill may be seen in Jebb's *Sacred Lit.* sec. iv. Comp. with this triple climax of rising earnestness in prayer, the triple climax of things desired in the Lord's Prayer. A close relation between the two might be shewn.

*αὐτέτε, καὶ δοθήσεται*. The connection is again difficult. The verse may be the answer to the disciples' unspoken questions: (1) 'How shall we discriminate?' or (2) 'Who are fit to receive these divine truths?' The words of Christ teach, (1) that discernment will be given, among other 'good things,' in answer to prayer; (2) that

prayer in itself implies fitness, because it implies desire for such truths.

**alreῖν.** *alreῖν* used of the petition to a superior. *ἐρωτᾶν*, in its unclassical sense of 'requesting,' is used of equals, a distinction which is strictly observed in the N.T. Trench (*N.T. Syn.* p. 169) remarks, 'our Lord never uses *alreῖν* or *alreῖσθαι* of Himself in respect of that which He asks on behalf of His disciples from God.'

9. Translate: 'Or what man is there from among you of whom his son shall ask a loaf—he will not give him a stone, will he?' Here the regular interrogative form of the sentence is checked and gives place to a fresh form of interrogation which is more pointed as definitely involving the reply. *μή* asks affirmatively and expects a negative answer.

**ἀρτον...λαθον...ἰχθὺν...διψα.** The things contrasted have a certain superficial resemblance, but in each case one thing is good, the other unclean or even dangerous.

10. **¶ καὶ λύθει αἱρέσται.** See Critical Notes. Regarding the construction as independent, translate (1) 'Or again (the son) will ask a fish—will (the father) give him a serpent?' or (2) understanding the relative *δε* from the previous clause, 'or will he of whom his son shall ask,' &c.

It may be noted that both *ἀρτος* and *ἰχθυς* became for different reasons symbols of Christ.

11. **πονηρός.** 'Evil' as compared with the perfect righteousness of God.

**δύσθι.** For this St Luke (xi. 13) has 'the Holy Spirit,' shewing that spiritual rather than temporal 'good things' are intended.

12. **οὖν.** The practical result of what has been said both in regard to judgment and to prayer is mutual charity. The thought of the divine judgment teaches forbearance; the thought of the divine goodness teaches kindness.

(c) The narrow entrance to the Kingdom, 13, 14.

These verses are linked to the preceding by the thought of prayer, for it is by prayer chiefly that the narrow entrance must be gained.

13. **εἰσελθατε...πύλης.** Luke xiii. 24, 25. The illustration seems to be drawn from a mansion having a large portal at which many enter, and a narrow entrance known to few, with broad and narrow ways leading respectively to each. One is the gate and the way of destruction (*ἀπώλεια*), the other is the gate and the way of 'life' (*ζωὴ* or *σωτηρία*). Cp. the contrast between *οἱ ἀπολλύμενοι*, 'those in the way of destruction,' and *οἱ σωζόμενοι*, 'those on the way of salvation or life,' 1 Cor. i. 18. The *πύλαι* are probably the palace or city gates, not, as some have inferred from the position of the words, the entrances to the two ways. *πύλη* is named before *οὖδε*; according to a not uncommon Greek usage, as being first in thought though second in point of fact; *op. Plato, Apol. Soc.* p. 18, where *ταῖς* is named before *μειράκια*, and *p. 32*, where *γνωριώθην* is named before *ἐψηφισάμην*.

To the use of ὁδὸς in this passage we may probably refer ἡ ὁδὸς and αὐτὴ ἡ ὁδός, meaning the Christian Church (Acts ix. 2, xix. 9). Such usage was however influenced by the philosophic meaning of ὁδὸς, and the common Hebraisms ‘the way of the Lord,’ ‘the paths of righteousness,’ &c.

**14. στενός.** This στενός equally with the first, v. 13, is in construction with εἰσέλθατε διὰ τῆς στενῆς πύλης.

For the reading τι στενή see Crit. Notes. The internal evidence against it is strong. (1) The meaning assigned to τι, ‘how narrow,’ is unexampled in the N.T.; Luke xii. 49 is not an instance. (2) The reading is harsh and breaks the constructive rhythm of the passage.

**τεθλιμμένη.** (θλιβω), lit. ‘pressed,’ ‘confined.’ Cp. Theocr. xxi. 18, παρ' αὐτῶν | θλιβομέναν καλύβαν (*angustam casam*).

**ἄλιγοι οἱ εὑρίσκοντες.** An answer to one of the disputed questions of the day, εἰς ἀλιγοῖς οἱ σωζόμενοι, Luke xiii. 43, the parallel passage to this (St Luke has instead of εἰσέλθατε the stronger phrase δύναται εἰσέλθειν). It was a question that had been canvassed most earnestly in the reflective period after the cessation of prophecy. An answer to it would be demanded of every great teacher. See Prof. Westcott’s *Introduction to N. T.*, p. 105, especially the quotation from 2 Esdras vii. 1—13. ‘The entrance to the fair city was made by one only path, even between fire and water, so small that there could but one man go there at once.’ Before Adam’s transgression it was wide and sure.

(d) The false guides to the narrow entrance, and the test of the true, 15—23.

**15. προσέχετε ἄποι.** The classical constructions of προσέχειν (*νοῦν*) are τινὶ, πρὸς τι, πρὸς τινι: from the idea of attention to a thing comes that of caution about a thing, and ἄπο denotes the source of expected danger, cp. φοβεῖσθαι ἄπο. St Luke has this unclassical usage xii. 1, προσέχετε ἑαυτοῖς ἄπο τῇ γύμνῃ, and xx. 46, ἄπο τῶν γραμματέων. The construction is not used in N.T. except by St Matthew and St Luke.

**ψευδοπροφητῶν,** who will not help you to find the narrow way.

**ἐν ἐνδύμασιν προβάτων.** Not in a literal sense, but figuratively, ‘wearing the appearance of guilelessness and truth.’

**λύκοι ἄρπαγες.** Cp. Acts xx. 29, where St Paul, possibly with this passage in his thoughts, says to the presbyters of Ephesus, ἔγώ οἶδα ὅτι ἐλεύσονται μετὰ τὴν ἀφίξην μον λύκοι βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιητικοῦ. Cp. Ezek. xxii. 27, οἱ ἄρχοντες αὐτῆς ἐν μέσῳ αὐτῆς ὡς λύκοι ἄρπάζοντες ἄρπαγματα τοῦ ἐκχέατι ἀλμα κ.τ.λ. Such images as this contain implicitly a whole range of thoughts which would be present to the instructed disciples of the Lord—the fold of Christ—the Good Shepherd—the thief ‘whose own the sheep are not.’

Wolves are still common in Palestine. Canon Tristram observes that they are larger than any European wolf and of a lighter colour.

**16. ἄσκανθα.** A thorn tree, a kind of acacia. Athenaeus describes it as having a round fruit on small stalks. It would give additional

point to the saying if there were a distant but deceptive likeness between grapes and the berries of the ἄκανθα.

**τρίβολος.** The caltrop, a prickly plant reckoned by Virgil among the farmer's plagues, *Lappæque tribulique interque nitentia culta | infelix lolium et steriles dominantur avenæ.* *Georg.* I. 153.

19. μὴ ποιούν. 'If it does not produce.' To this day in the East trees are valued only so far as they produce fruit.

20. ἀπὸ τῶν καρπῶν κ.τ.λ. Re-echoed by a beautiful poetical figure from v. 16. See Jebb's *Sacred Lit.* p. 195—197. The well-known lines of Dryden, 'What passion cannot music raise and quell'; and those of Southey in a passage beginning and ending 'How beautiful is night!' are quoted in illustration.

22. ἐν ἑκάνῃ τῇ ἡμέρᾳ. A well-known Hebraism for 'the last day.' This is a forecast far into the distant future, when it would be worth while to assume Christianity, when hypocrisy would take the form of pretending to be a follower of the now despised Jesus. (See Canon Mozley's sermon, *On the reversal of human judgment.*)

**Κύριε, κύριε.** The iteration implies affection and reverence; it was usual in an address to a Rabbi. Here it is the repetition of hypocrisy. The chain of meanings in φόσκει shows that reiterated assertion brings no impression of truthfulness.

**ἐπροφήτευσαμεν,** i.e. preached. The greatest of preachers dreads such a sentence. 1 Cor. ix. 27, 'Lest that by any means, when I have preached to others, I myself should be a castaway.' There is a reference to these words in the so-called second epistle of Clement, § 4: μὴ μάνον οὖν αὐτὸν καλῦμεν Κύριον· οὐ γὰρ τοῦτο σώσει ὑμᾶς λέγει γάρ οὐ πᾶς ὁ λέγων μου, Κύριε Κύριε, σωθήσεται ἀλλὰ ὁ ποιῶν τὴν δικαιούντην. See at v. 23.

For the position of the augment see Winer, p. 84, and note; Tisch. and Treg. place the augment before the preposition wherever the word occurs, Lach. excepts Jude 14, *προεφήτευσεν.* With later authors the position in the text is not unusual, and as there is no simple verb φητεύω it must be regarded as regular.

23. διδολογεῖν. Properly to 'agree,' 'admit': in late Greek to 'assert,' 'affirm.'

**οὐδέποτε ήγνων.** 'Never recognised you as being my disciples, with my name on your lips your heart was far from me.' Each false claim is answered by the Judge. As prophets he does not recognise them. He bids the false casters-forth of demons begone as though they themselves were demons,—the workers of δυνάμεις were really workers of ἀνομία. Comp. Clem. *Ep.* II. loc. cit. above: εἰπεν δὲ Κύριος ἐὰν ἦτε μετ' ἐμοῦ συνηγμένοι ἐν τῷ κολπῷ μου καὶ μὴ ποιήσετε τὰς ἐντολάς μου ἀποβαλῶ ὑμᾶς καὶ ἐρῶ ἵμν' ὑπάγετε ἀπ' ἐμοῦ, οὐκ οἶδα ὑμᾶς πέθεν ἔστε, ἐργάται ἀνομίας.

24. πᾶς δοτις ἀκούει. Cp. v. 26, every one that heareth. Both *classes of men* hear the word. So far they are alike. Moreover the *two houses* have externally the same appearance. The great day of

trial shews the difference. The imagery is from a mountain-country where the torrent-beds, sometimes more than half a mile in width in the plain below the mountain, are dry in summer, and present a level waste of sand and stones. We may picture the foolish man building on this sandy bottom, while the wise or prudent man builds on a rock situated on the shore, or rising out of the river-bed, too high to be affected by the rush of waters. In the autumn the torrents stream down, filling the sandy channel and carrying all before them. For the spiritual sense of the parable see 1 Cor. iii. 10 foll.

The effect of the two pictures is heightened by the poetical form. Observe the three long slow lines that describe the building of the houses succeeded by the brief vivid sentences that recall the beating of a fierce tropical tempest, and then the lasting result when the tempest passes away described by another long line.

The points of similarity in the two descriptions give prominence to the points of difference. *άρμουν* and *πέτραν* are contrasted in the third line of each stanza. But the fatal and infinite distinction is reserved for the close. Like line and like condition succeed each other in the parallel images, and all seems safe and well for each alike until the fatal last line falls on heart and ear with a crash.

27. κατεβη... ηλθον... έτρευον. Both the tense and the emphatic position of the verbs give great vivacity to the description.

οι ποταμοί. 'Streams,' rather than 'floods,' A.V. ηλθαν, 'came,' because before there had been only a dry channel.

28. έξεπλήσσοντο. The tense implies the continuance of the astonishment, or the passing of it from group to group.

The meaning of this astonishing discourse was not lost upon the audience. No word could express more clearly the wonder and sense of novelty excited by the language and (as we may believe) the looks and bearing of Jesus. It was the astonishment of men who find themselves listening to the proclamation of a revolution set forth with marvellous force and beauty of language, who quite unconsciously find themselves face to face with a national crisis, the greatness of which was recognised by the listeners with a swiftness of spiritual perception only paralleled by the intellectual quickness of an Athenian crowd.

οι σχλοι. The crowds, i.e. the various groups that composed the assemblage.

τῷ διδαχῇ αὐτοῦ. 'His teaching,' both the matter and the manner of it.

29. ήν γὰρ διδάσκων. The analytic imperfect indicates vividly the continuance of the action, 'He was teaching,' not as A.V. 'taught.' The thought of the listeners was: 'While He was teaching we felt all along that He was a lawgiver, not merely an interpreter of the law.'

οἱ οἱ γραμματεῖς αὐτῶν. Whose highest boast it was that they never spoke save in the words of a Rabbi.

οἱ γραμματεῖς. *Sopherim*=either (1) 'those who count' (Heb. *sophar*); because the Scribes counted each word and letter of the Scriptures; or

(2) 'those occupied with books' (Heb. *sepher*). The Scribes, as an organised body, originated with Ezra, who was in a special sense the 'Sopher' or Scribe. This order of *Sopherim*, strictly so called, terminated B.C. 300. Their successors in our Lord's time were usually termed *Tanaim*, 'those who repeat, i.e. teach the Law.' They are called 'lawyers' (ch. xxii. 35; Luke v. 17; Acts v. 34), also 'the wise,' 'Elders,' and 'Rabbis.'

A scribe's education began as early as in his fifth year. At thirteen he became a 'son of the law,' *Bar-mitsvah*. If deemed fit, he became a disciple. At thirty he was admitted as a teacher, having tablets and a key given him. See note, ch. xvi. 19. His functions were various; he transcribed the law (here the greatest accuracy was demanded); he expounded the law, always with reference to authority—he acted as judge in family litigation, and was employed in drawing up various legal documents, such as marriage-contracts, writings of divorce, &c. (See Kitto's *Cycl. Bib. Lit.* and Smith's *Bib. Dict. Art. 'Scribes.'*)

The alliance between Scribes and Pharisees was very close, each taught that the law could be interpreted, 'fenced round' and aided by tradition, in opposition to the Sadducees, who adhered to the strict letter of the written law.

## CHAPTER VIII.

2. προσελθῶν for ἐλθών. The termination of λεπρὸς caused the omission of πρὸς before ἐλθών.

3. The name Ιησοῦς occurs in this chapter four times against MS. authority,—vv. 3, 5, 7, 29. Such insertions are principally due to the Church lectionaries, the proper name being introduced at the commencement of a passage selected for reading.

8. λόγῳ for λόγον. The accusative inserted as the more usual case after εἰπε.

23. Γαδαρηνῶν. (N\* B C &c.), Γεργεσηνῶν (E K L &c.), Γερασηνῶν stated by Origen to be the prevailing reading.

31. ἀπόστελον ήμᾶς for ἐπιτρέψον ήμᾶν ἀπελθεῖν, doubtless influenced by Luke viii. 32.

32. εἰς τὸν χοίρους (N B C\*) for εἰς τὴν ἀγέλην τῶν χοίρων.

34. ὑπάντησιν for συνάντησιν. See notes *infra*.

### 1—4. A LEPER IS CLEANSED.

St Mark i. 40—44; where this incident is placed in the course of a Galilean circuit, and before the return to Capernaum. St Luke v. 12, where the cure is placed ἐν μιᾷ τῶν πόλεων, and precedes the Sermon on the Mount. With these discrepancies which meet us at every turn in the Gospels, it appears to be a hopeless task to construct a chronological arrangement of our Lord's ministry. On the other

hand such divergences of plan form the strongest evidence of the independence of the narratives.

2. **λέπρος.** St Luke has ἀνήρ πλήρης λέπρας, a term implying the gravity of the disease. In Levit. xiii. 13, where a man appears to be pronounced clean if ‘the leprosy have covered all his flesh,’ there is probably, as it is pointed out in the Speaker’s Commentary, a misconception which has caused much difficulty to commentators. The plague there described is not true leprosy or elephantiasis, but the common white leprosy. The priest shall consider and pronounce clean the plague, i.e. declare that it is not true leprosy. Leprosy is to be regarded as especially symbolic of sin: (1) the beginning of the disease is almost unnoticed, (2) it is contagious (this point is disputed, but see in *Speaker’s Commentary* note preceding Levit. xiii. 13, and Belcher, *Our Lord’s Miracles of Healing*, ch. iv., also Meyer *ad loc.* who takes the same view), (3) in its worst form it is incurable except by the touch of Christ; (4) it separated a man and classed him with the dead.

**προσεκύνει.** The imperfect marks that persistency in prayer, which Jesus had just promised should win acceptance; while the leper’s words imply a faith which is another condition of acceptance.

For the word see note ch. ii. 2. Κύρε bears out the idea of Oriental sovereignty conveyed by the verb. In Mark the reading γονυκετῶν is doubtful, St Luke has πεσὼν ἐτί πρόσωπον.

3. **ῆψατο.** An act that would bring with it legal defilement. St Mark gives the motive of Jesus in the cure σπλαγχνισθεῖς, ‘from compassion;’ both he and St Luke express the healing somewhat more vividly: ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα.

4. **λέγει αὐτῷ.** St Mark has ἐμβριμησάμενος ἔξεβαλεν αὐτὸν καὶ εἶπεν.

**ὅρα μηδενὶ εἴπῃς.** Christ enjoins the cleansed leper to tell no one, thus instructing us that He would not have people converted by His miracles. Christ addresses Himself to men’s hearts, not to their eyes or ears. He will not fling Himself from the height of the temple to persuade men. But the injunction was doubtless also for the sake of the cured leper. It was not for his soul’s health to publish to others the work that Christ had done on him.

**προσένεγκον** 1 aor. **προσένεγκε** 2 aor. (Mark and Luke). For the classical use of these two aorists see Veitch *sub voc.* φέρω.

8 **προσέτραξεν Μωϋσῆς.** ‘Two birds alive and clean, and cedar wood, and scarlet and hyssop.’ And on the eighth day ‘two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil;’ or if poor, ‘he shall take one lamb for a trespass offering to be waved, and one tenth deal of flour mingled with oil for a meat offering, and a log of oil and two turtle doves or two young pigeons such as he is able to get.’ Levit. xiv. 4, 10, 21, 22.

Dr Edersheim says of this twofold rite that the first was to restore

the leper to fellowship with the congregation, the second to introduce him anew into communion with God.

**αὐτοῖς.** Either (1) to the priests, or (2) to the people who were following Jesus; in either case to shew that Jesus came to fulfil the law, and as an evidence that the cure was real and complete.

### 5—13. CURE OF A CENTURION'S SERVANT.

St Luke vii. 1—10, where the incident is placed immediately after the Sermon on the Mount. The centurion sends a deputation of Jewish elders to Jesus, who speak of the worthiness of the centurion and of his love to the nation, 'he built us a synagogue.' St Luke does not introduce our Lord's comparison between Jew and Gentile, and the promises to the latter. This last point is characteristic—the rejection of the Jews is not dwelt upon when the Gospel is preached to the Gentiles. This might be further illustrated from the Acts.

**5. ἐκαπόνταρχος.** i.e. a captain or commander of a century—a company nominally composed of a hundred men, the sixtieth part of a legion in the Roman army. This centurion was probably an officer in the army of Herod Antipas, which would be modelled after the Roman fashion, and not, as is often understood, a Roman Centurion.

This form appears to be used indifferently with the form in -ης which the best criticism has restored in v. 13.

**6. ὁ παῖς.** 'Slave,' not 'son'; the meaning is determined by the parallel passages; in Luke vii. where though the centurion himself uses the more affectionate term παῖς (v. 7), the messenger (v. 3) and the Evangelist (v. 10) call the servant δοῦλος.

**παραλυτικός.** Stricken with palsy or paralysis, a disease often free from acute suffering, but when it is accompanied by contraction of the muscles, the pain, as in this case, is very grievous. St Luke does not name the nature of the disease.

**Σεωῶς βασανίζεμενος.** 'Terribly tortured.' For **βάσανος** see ch. iv. 24. The invariable practice of extracting evidence from slaves by torture gives **βασανίζεσθαι** the secondary force 'to torture,' 'to put to the question.'

Possibly the actual experience of this poor slave suggested the word; by no other could he describe to his master the agony he was enduring; it was the agony of torture.

**8. ἀποκριθεὶς δὲ ἐκαπόνταρχος.** The argument lies in a comparison between the centurion's command and the authority of Jesus. 'If I who am under authority command others, how much more hast thou power to command who art under no authority? If I can send my soldiers or my slave to execute my orders, how much more canst thou send thy ministering spirits to do thy bidding?' The centurion was doubtless acquainted with the Jewish belief on the subject of angels, their subordination and their office as ministers of God.

**Ικαρὸς ἵνα.** The construction belongs to the consecutive and later use of **ἵνα**. The classical idiom would require the infinitive.

9. *καὶ γάρ*, 'for indeed.' *καὶ* connects the reason why Christ should not enter more closely with the facts of the centurion's position.

ἵποδ ἔξουσίαν, 'under authority,' e.g. that of the *χιλιαρχος* or *tribunus militum*: cp. Acts xxi. 32, ὁς (*χιλιαρχος*) παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας.

τοῦτῳ [στρατιώτῃ]... τῷ δούλῳ μου. Observe a distinction in the centurion's orders, his *soldiers* come and go, i.e. march when he bids them. His *slave* he orders to do this, i.e. perform any servile work. In the household of the centurion Cornelius we find as here *οἰκέται* and *στρατιώται* (Acts x. 7).

Mark this as the first contact of Jesus with slavery. With such relations between master and slave as these slavery would soon pass away.

It was no express enactment of Christ, but the Spirit of Christ, which this centurion had caught, that abolished slavery.

11. *ἀνατολῶν*. See note ch. ii. 1.

*ἀνακλιθήσονται*, i. e. recline at a feast. The image of a banquet is often used to represent the joy of the kingdom of heaven. Luke xiv. 15, xxii. 29, 30; Rev. xix. 9. Cp. Isaiah xxv. 6.

12. *τὸ σκότος τὸ ἔξωτερον*, i.e. the darkness outside the house in which the banquet is going on.

ὁ κλαυθμὸς καὶ ὁ βρυγμός. The article, ignored in A.V., means 'that wailing and gnashing of teeth which you speak of;' *τὸ λεγόμενον*, it was a common figure.

13. *ὑπάγε*, 'go,' the ordinary modern word in this sense, and so used colloquially before it was established in literary language. Cp. Aristoph. *Ranæ*, 174, *ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ*. See note ch. iv. 10. *ὑπάγειν* is especially frequent in St John's gospel.

14—17. THE CURE OF PETER'S MOTHER-IN-LAW OF A FEVER,  
Mark i. 29—31; Luke iv. 38, 39.

St Luke's description bears special marks of scientific accuracy. Both St Mark and St Luke mention that the incident took place when 'he came out of the synagogue,' and St Mark adds that he went into the house of Simon and Andrew with James and John.

14. *εἰς τὴν οἰκίαν Πέτρου*. From John i. 44 we learn that Bethsaida was the city of Andrew and Simon Peter. Either then (1) they had changed their home to Capernaum, or (2) Bethsaida was close to Capernaum.

τὴν πενθεράν. St Peter alone of the Apostles is expressly named as being married. It is however a probable inference from 1 Cor. ix. 5, that all the Apostles were married: *μηδ οὐκ ἔχομεν ἔξουσίαν ἀδελφὴν γυναῖκα περιάγειν ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ Κυρίου καὶ Κηφᾶς*. It is worthy of note that no wives or children of Apostles are known to Church history.

**βεβλημένην καὶ πυρέσσουσαν.** St Luke has *συνεχομένη πυρετῷ μεγάλῳ συνεχ.* is a technical word implying the ‘constraint’ of sickness; the symptoms of *πυρετὸς μέγας* as described by ancient physicians resemble those of typhus fever.

**βεβλημένην** denotes the great and sudden prostration characteristic of this kind of fever.

15. **ῆψατο.** The touch of Jesus is not mentioned in Luke.

**ἀφῆκεν αὐτήν.** The addition of *εὐθέως* in Mark is probably a gloss. St Luke however has *ταραχρήμα ἀναστᾶσα.* To the physician the completeness and suddenness of the cure proves the miraculous nature of it.

16. **διηκόνα.** In the proper sense of serving at table; see note ch. iv. 11.

16. **λόγῳ.** Not by a touch, as in the case of leprosy and fever. Christ never laid his hand on demoniacs.

17. Isaiah liii. 4.

18—22. **FITNESS FOR DISCIPLESHIP.** Luke ix. 57—62.

St Luke names three instances, and places the scene of the incident in Samaria.

The instances are typical of the way in which Jesus deals with different characters. To one attracted by the promises of the Gospel and full of eagerness, Jesus presents the darker side—the difficulties of the Christian life; the half-hearted discipleship of the other is confronted with the necessity of absolute self-renunciation.

19. **εἰς.** To be taken in connection with *Ἐρεπος δέ,* the first in the enumeration.

**γραμματεύς.** The accession of a Scribe to the cause of Christ must have appeared to the people as a great success. Language of the most extravagant adulation is used to express the dignity and influence of the Scribes. Yet Jesus discourages him. No secondary motives are named, but the Scribe may have expected a high position in the kingdom of a temporal Messiah. We are not told whether, thus brought face to face with privation and hardship, he was daunted like the young ruler (ch. xix. 16), or persevered like the sons of Zebedee (ch. xx. 22).

20. **φωλεούς.** A word used by Plutarch and other late authors. Theocritus has *φωλάδες ἄρκτοι*, I. 115, and *κνώδαλα φωλεύοντα*, xxiv. 83, a heteroclite plural *φωλέα* is found.

**κατασκηνώσας.** Cp.

‘In which all trees of honour stately stood,  
And did all winter as in summer bud,  
Spreading pavilions for the birds to bower.’

E. SPENSER.

**ὁ γίνεσθαι τοῦ ἀνθρώπου.** The origin of this expression as a Messianic title is found in Dan. vii. 13: ‘I saw in the night visions, and, behold, one like the Son of man came with (in) the clouds of heaven, and came to the Ancient of days, and they brought him near before him.’ Hence to the Jews it would be a familiar designation of the Messiah—the King whose ‘everlasting dominion’ is described in the next verse (Dan. vii. 14). (See Dr Pusey, *On Daniel*, Lecture II.)

The Hebraism may be considered in the light of similar expressions, ‘sons of light,’ ‘son of perdition,’ ‘son of peace,’ &c., in all of which the genitive denotes a quality inherent in the subject. Sons of light = the spiritually enlightened, sons of wisdom = the wise. By the Son of man then is meant He who is essentially man, who took man’s nature upon Him, who is man’s representative before God, shewing the possibilities of purified human nature, and so making atonement practicable.

The title ‘Son of man,’ so frequently used by our Lord of Himself, is not applied to Him except by Stephen (Acts vii. 56), ‘I see the heavens opened, and the Son of man standing on the right hand of God.’ In Rev. i. 13 and xiv. 14, where the expression occurs without the definite article the reference to the Messianic title is not certain.

**οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνη.** A saying attributed to Tib. Grachus is sometimes quoted as parallel: τὰ μὲν θηρά τὰ τὴν Ἱταλίαν νεμόμενα καὶ φωλέον ἔχει καὶ κοιτάον ἐστιν αὐτῶν ἕκστρω καὶ καταδύεται· τοὺς δὲ υπὲρ τῆς Ἱταλίας μαχομένους καὶ ἀποθήσκουσιν ἀέρος καὶ φωτὸς ἄλλου δὲ οὐδένος μέτεοτι, Plut. p. 828, c.

**22. Θάψαι τοὺς ξαντρῶν νεκρούς.** The exact force of this is not quite clear. The word ‘dead’ is used first in a figurative, secondly, in a literal sense, as in John xi. 25, 26. In a figurative sense by the ‘dead’ are intended those who are outside the kingdom, who are dead to the true life. Perhaps a brother or brothers of the disciple had rejected Christ, ‘let them bury their father.’

St Luke, after ‘let the dead bury their dead,’ adds, ‘but go thou and preach the kingdom of God.’

Perhaps no incident marks more decisively the height of self-abandonment required by Jesus of His followers. In this instance the disciple is called upon to renounce for Christ’s sake the last and most sacred of filial duties. The unswerving devotion to Christ is illustrated in the parallel passage (Luke ix. 62) by ‘the man who puts his hand to the plough.’

### 23—27. THE STORM ON THE LAKE. Mark iv. 35—41; Luke viii. 22—25.

St Mark, as usual, adds some interesting details: ‘it was evening—there were other boats with Him—a great storm (λαῖλαψ) of wind—the waves beat into the boat—He was asleep on the cushion (*τὸ προσκεφάλαιον*) in the hinder part of the boat.’

With all these points of difference in seven short verses, how can it be said that St Mark’s Gospel is an abridgment of St Matthew’s?

23. τὸ πλοῖον. The ship or fishing-boat, i.e. the boat which Jesus always used.

24. σεισμός, elsewhere of earthquakes, Luke and Mark have the more descriptive λαῖλαψ.

αὐτὸς ἐκάθευδεν. ‘He—the Master—continued to sleep.’ It is the only place where the sleep of Jesus is named.

The nominative of αὐτὸς is very rare in Matthew and Mark but very common in Luke. It has the proper classical force of contrast in this passage, but there is also some evidence that αὐτὸς was used of Christ in relation to his disciples as the Master in the sense of αὐτὸς ἔφα, cp. 2 Peter iii. 4; 1 John ii. 12; 2 John 6, where αὐτοῦ is used of Christ without any expressed antecedent.

25. σῶσον, διπολλύμεθα. The brevity of speech that wastes no words adds to the impression of danger. Cp. ch. xxvi. 45, 46. St Luke has ἐπιστάτα repeated. St Mark the pathetic διδάσκαλε οὐ μέλει σοι δηι ἀπολλύμεθα. Cp. with σῶσον,—the aorist of earnest and instant request—the aorists in the Lord’s prayer.

26. δειλοί, ‘cowardly’: ὁ δὲ τῷ φοβεῖσθαι ὑπερβάλλων δειλός, Arist. Eth. Nic. iii. 7, 10. The sea was a recognised test of courage, οὐ μὴν δλλὰ καὶ ἐν θαλάττῃ...δδεῖς ὁ ἀνδρεῖος (Arist.). Neither ἀνδρεῖος nor θραύς occur in N. T. Cowardice and want of faith are classed together as grievous sins in Rev. xxi. 8, δειλοῖς καὶ ἀπίστοις.

ἐπειτιμησεν τοῖς ἀνέμοις. Cp. ἐπειτιμησεν τῷ πυρετῷ (Luke iv. 39). The vivacity of Eastern speech personifies the disease as well as winds and waves. ἐπιτιμᾶν, first of fixing a penalty (*τιμῆ*), then of judicial rebuke, then of rebuke generally.

27. οἱ ἀνθρώποι. The disciples, and other fishermen who were also on the Lake: see account in Mark.

**28—34. THE GADARENE DEMONIACS.** St Mark v. 1—20;  
St Luke viii. 26—39.

St Mark and St Luke make mention of one demoniac only. St Mark relates the incident at greater length and with more particularity. St Matthew omits the name ‘legion,’ the prayer not to be sent into the ‘abyss’ (Luke), the request of one of the demoniacs to be with Jesus, and the charge which Jesus gives him to tell his friends what great things the Lord had done for him.

28. Γαδαρηνῶν. The readings vary between Γερασηνῶν, Γαδαρηνῶν and Γεργεσηνῶν in the Synoptic accounts. Gerasa and Gergesa are forms of the same name. Gadara was some distance to the south of the Lake. It was, however, the capital of Peræa, and the more important place; possibly Gergesa was under its jurisdiction. Gergesa is identified with the modern Khersa; in the neighbourhood of which ‘rocks with caves in them very suitable for tombs, a verdant sward with bulbous roots on which the swine might feed’ (Macgregor, *Rob Roy*), and a steep descent to the verge of the Lake, exactly correspond with the circumstances of the miracle. (See Map.)

**ὑπῆντησαν.** The force of *ὑπὸ* in this word may be illustrated by *ὑποκύνεσθαι*, 'to answer back,' *ὑπολογίζεσθαι*, 'to reckon on the opposite side' (*per contra*), *ὑποτρέψειν*, 'to turn in an opposite direction'; here *ὑπαντάν* is to meet from an opposite direction. *ὑπωμοστα* and *ὑπομάσθαι* are similar instances of the use of *ὑπὸ* cited by Riddell, Plato, *Apol. Socr.*, *Digest*. 131.

**μυρμέλων.** Tombs hewn out of the mountain-sides formed convenient dwelling-places for the demoniacs.

29. **ἴσοις ἔκραφαν.** Cp. Verg. *Aen.* iv. 490, *Mugire videbis* | sub pedibus terram; but *ἴσοις* in Hellenistic Greek is little more than a vivid transitional particle, drawing attention to what follows.

31. **δαίμονες.** The masculine form occurs nowhere else in N.T. In the parallel passages Mark v. 12 and Luke viii. 29, the best criticism rejects this form. It is an interesting instance of the tendency with copyists to assimilate parallel passages even in minor particulars.

32. **τοῦ κρημνοῦ.** Translate, *the steep place*. The slope of Gergesa, familiar to Matthew and to the readers of his Gospel.

33. **οἱ δὲ βόσκοντες.** It does not appear whether these were Jews or Gentiles, more probably the latter; if the former, they were transgressing the law.

(1) This narrative may be regarded as a signal instance of *μετάνοια*, or change from the old evil state to the new life. (2) It recalls the connection between sin and disease. The majority of cases of *mania* may be traced to sins of impurity; the impurity expelled, the man becomes sound in body as well as in mind. (3) The destruction of the swine should present no difficulty. The same God, who, for purposes often hidden, allows men to die by thousands in war or by pestilence, here, by the destruction of a herd of swine, enforces a moral lesson which the world has never forgotten.

34. **ὅπως μεραβῇ.** The motive for the request was fear lest a greater disaster should follow (Meyer).

## CHAPTER IX.

2. **ἀφίενται** for **ἀφέωνται**. This important change (see notes *infra*) is supported by Κ B and Origen, and is adopted by the leading editors. In Luke v. 23, *ἀφέωνται* is unquestioned.

5. **Ἔγειρε** for **Ἔγειραι**. An example of *itacism*, errors arising from similarity of sound. 'In all the passages in which **Ἔγειρε** occurs, there is found, as a different reading, **Ἔγειραι**.' (Meyer.)

8. **ἔφοβήτησαν.** *ἔθαψαν* of *textus receptus* is a gloss.

13. **εἰς μετάνοιας** after **καλέσαι**. An insertion due to the parallel passage, Luke v. 32. The tendency to harmonise is a frequent source of error.

30. ἐνεβρυμέθη, the true reading for ἐνεβρυμήσατο, is an instance of the forms of the middle voice gradually giving place to passive forms. In modern Greek there is no middle voice.

35. The words ἐν τῷ λαῷ, limiting the action to Israel, are rightly elided after μαλακίαν.

36. ἐσκυλμένοι. A certain change for ἐκλελυμένοι.

ἐρριμένοι, for ἐρριμένοι, in accordance with the more ancient MSS; but D<sup>4</sup> has ἐρριμένοι.

**1—8. CURE OF A MAN AFFLICTED WITH PARALYSIS.**

Mark ii. 1—12; Luke v. 18—26.

Both St Mark and St Luke notice the crowding of the people to hear Jesus, and narrate the means by which the sufferer was brought into His presence.

1. εἰς πλοῖον. In such adverbial expressions the article is often absent, as εἰς οἶκον. Cp. English 'to take ship,' 'to go home.'

τὴν ιδίαν πόλιν. Capernaum, the city where He dwelt, thus designated here only: cp. ἔκαστος εἰς τὴν ἑαυτοῦ πόλιν (Luke ii. 3), his ancestral city.

2—6. When Jesus said 'Thy sins are forgiven thee' the young man did not immediately rise (see v. 7). Instantly the Scribes thought with a sneer 'this fellow blasphemeth,' i.e. pretends to a divine power which he does not possess. They said in their hearts it is easy to say, 'Thy sins are forgiven,' let him say, 'Arise, and walk,' then we shall discover his blasphemy. Jesus answers their thoughts. His words are not 'whether' as in A.V., but 'why' is it easier to say, Thy sins are forgiven thee, than to say, Arise, and walk? In truth it was not easier to say, 'Thy sins are forgiven' as Jesus says those words, for to say them implied the cure of soul and of body too; but in order to convince the Scribes of His power He adds the words, 'Arise, and walk,' and implicitly bids them infer that the inner work of forgiveness had as surely followed the first words as the outward and visible result followed the command to rise and walk.

2. παραλυτικόν, not in this case δεινῶς βασανιζόμενος (see ch. viii. 6), therefore suffering from a less severe type of paralysis.

τὴν πίστιν αὐτῶν: the faith of those who brought him as well as his own. Cp. Mark ix. 23, 24.

ἀφένται, 'are being forgiven,' for ἀφέωνται of received text (see Crit. Notes). Comp. with this passage John xx. 23, where ἀφέωνται is the true reading for ἀφένται of the received text. The reversal of the readings in the two cases is important. With the divine Saviour the act of forgiveness is present and in progress, with the Apostles it is the spiritual gift to see, and authority to declare a sentence passed in heaven.

3. βλασφημεῖν. Construction τινά, εἰς τινά, τι or abs. (1) to speak evil of God or of sacred things βλ. εἰς τὸ πνεῦμα τὸ ἄγιον, Mark iii. 29

and Luke xii. 10; ἡράγκαζον βλασφημεῖν, Acts xxvi. 11; Ήν μὴ δὲ λόγος τοῦ Θεοῦ βλασφημῆται, Tit. ii. 5. (2) to disparage the divine nature, to usurp the honour due to God, as here and generally in the Gospels. (3) 'to calumniate men' τι βλασφημοῖμαι ὑπέρ οὐ ἔγω εὐχαριστῶ; 1 Cor. x. 30. As a classical word βλασφημεῖν is opposed to εὐφημεῖν: so βλασφημία, Eur. Ion. 1189, βλασφημία τις οἰκεῖων ἐφθέγξατο, 'spake word of evil omen.' The derivation is uncertain, perhaps from the same root as βλάτι, βλάτειν, see *Buttmann, Lex. sub voc. βλάττειν*, § 6. Others connect the word with βλάπτειν, cp. 'all words that may do hurt.'

5. εὔκοπάτερον. A post-classical word, used only in the Synoptic Gospels, and always in the comparative degree.

6. δρόν σου τὴν κλίνην. The Oriental frequently spreads a mat upon the ground and sleeps in the open air, in the morning he rolls up his mat and carries it away.

#### 9. THE CALL OF ST MATTHEW. Mark ii. 14; Luke v. 27, 28.

St Mark has 'Levi, the son of Alpheus,' St Luke 'a publican named Levi.' The identification of Matthew with Levi can scarcely be seriously disputed. The circumstances of the call are precisely similar as narrated by the Synoptists; and it was too usual for a Jew to have more than one name for this difference to be a difficulty. Probably the name Matthew, 'Gift of Jehovah' was adopted by the Apostle when he became a follower of Jesus.

ταράγων. 'As he passed by,' not passed forth, as A. V.

τὸ τελώνιον, the toll- or custom-house. For a longer notice of the call of St Matthew, see Introduction.

#### 10—13. A MEAL IN THE EVANGELIST'S HOUSE. Mark ii. 15—17; Luke v. 29—32.

##### 10. καὶ ἔγένετο. See note, ch. xi. 1.

ἀνακεῖσθαι, late in this sense for the classical κατακεῖσθαι, 'to recline at table.'

ἐν τῇ οἰκίᾳ. St Luke says 'and Levi made him a great feast,' which makes it clear that the meal was in Levi's house.

τολλοὶ τελῶναι. The fact that the tax-gatherers were numerous enough to form a large class of society points significantly to the oppression of the country. ἀμαρτωλοὶ, men of impure lives, or esteemed impure by the Pharisees.

11. Ιερόντες οἱ Φαρισαῖοι. The Pharisees were not guests, but came into the house,—a custom still prevalent in the East. A traveller writes from Damietta, 'In the room where we were received, besides the divan on which we sat, there were seats all round the walls. Many came in and took their place on those side-seats, uninvited and yet unchallenged. They spoke to those at table on business, or the news of the day, and our host spoke freely to them. We afterwards saw this custom at Jerusalem...first one and then another stranger opened the door and came in, taking seats by the wall. They leaned forward and spoke to those at table.' *Scripture Manners and Customs*, p. 186.

**Διατί κ.τ.λ.** St Mark represents the question to be asked by *οἱ γραμματεῖς τῶν Φαρισαίων*, St Luke by *οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν*.

**12. οἱ ἀρχόντες κ.τ.λ.** There is a touch of irony in the words. They that are ‘whole’ are they who think themselves whole. So below, the ‘righteous’ are those who are righteous in their own eyes.

**13. πορευθέντες μάθετε.** A translation of a common Rabbinical formula.

“**Ἐλέος θέλω.** ‘I desire mercy.’ I require mercy rather than sacrifice, Hosea vi. 6. It is a protest by the prophet against the unloving, insincere formalism of his day. It is closely parallel to our Lord’s injunction, ch. v. 23, 24. Sacrifice without mercy is no acceptable sacrifice. To love sinners is a better fulfilling of the law than to stand aloof from them. See note ch. xii. 7, where our Lord again quotes these words.

The neuter form *Ἐλέος* is late: cp. *κατὰ τὸ πλοῦτος* corrected from *κατὰ τὸν πλοῦτον*, Phil. iv. 19.

**καλέσατε.** The underlying thought is invitation to a banquet; the word has a special significance in the circumstances: cp. the important Christian derived terms *κλῆσις*, (1) ‘the invitation,’ 2 Pet. i. 10; (2) the body of the ‘called,’ 1 Cor. i. 26, and *κλητός* as Rom. i. 1, *κλητός ἀπόστολος*.

It was from scenes like this that Jesus was named *φάγος καὶ οἰνοπότης τελωνῶν φίλος καὶ ἀμαρτωλῶν*, ch. xi. 19.

**14—17. A QUESTION ABOUT FASTING.** Mark ii. 18—22; Luke v. 33—39.

It is not quite clear whether this further incident took place at Levi’s feast. St Luke leads us to draw that inference.

**15. οἱ νιόι τοῦ νυμφῶν.** See note, v. 6. ‘The children of the bridechamber’ were the bridegroom’s friends or groomsmen who went to conduct the bride from her father’s house (see note, ch. xxv. 1). The procession passed through the streets, gay with festive dress, and enlivened with music and joyous shouts, and with the brilliant light of lamps and flambeaux. With the same pomp and gladness the bride was conducted to her future home, where the marriage-supper was prepared.

**οἱ νυμφοί.** The Jews symbolised the ‘congregation’ or ‘church’ by the image of a bride. Jesus sets himself forth as the Bridegroom of the Christian Church. See Herschell, *Sketch of the Jews*, pp. 92—97.

**ὅταν ἀπαρθῇ.** For the first time in this gospel Jesus alludes to his death.

**νηστεύσουσιν.** Herschell (quoted in *Scripture Manners and Customs*) observes that many Jews who keep voluntary fasts, if invited to a marriage are specially exempted from the observance of them. *Jesus first gives a special answer to the question about fasting.* There

is a time of sorrow in store for my disciples when fasting will have a real meaning, *now* in my presence they can but rejoice. Note that fasting and mourning are regarded as quite synonymous. This they are to the perfectly sincere only. The words of Jesus are true also of Christian experience. There are joyous times when the presence of Christ is felt to be near. Then fasting would be out of harmony. But there are also seasons of despondency and depression, when Christ seems to be taken away, when fasting is natural and appropriate.

16. οὐδὲς δέ, but no man. The particle δέ is omitted in A.V.; it marks a turn in the argument which is indicated still more clearly in Luke (v. 36), ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς. The words of Jesus here take a wider range. He says in effect to John's disciples: 'Your question implies ignorance of my teaching. My doctrine is not merely a reformed Judaism like the teaching of John and Pharisaism, it is a new life to which such questions as these concerning ceremonial fasting are quite alien.'

ἀγνάφους, 'new;' literally, uncarved, from γνάπτω. The old garment is Judaism. Christianity is not to be pieced on to Judaism to fill up its deficiencies. This would make the rent—the divisions of Judaism—still more serious.

σχίσμα is used of the 'schisms' in the Corinthian Church, 1 Cor. i. 10, and has so passed into ecclesiastical language.

17. οἶνον νέον εἰς δόσκοντις παλαιούς. The Oriental bottles are skins of sheep or goats. Old bottles would crack and leak. This may be regarded as a further illustration of the doctrine taught in the preceding verse. But it is better to give it an individual application. The new wine is the new law, the freedom of Christianity. The new bottles are those fitted to live under that law. The old wine is Judaism, the old bottles those, who trained in Judaism, cannot receive the new law, who say 'the old is better' (or 'good'), Luke v. 39.

Our Lord's answer then is threefold, (1) specially as to fasting, (2) as to Christianity in regard to Judaism, (3) as to individuals trained in Judaism.

- (1) This is a joyous time, not a season for fasting, which is a sign of sorrow.
- (2) Christianity is not a sect of Judaism, or to be judged according to rules of Judaism.
- (3) It is not every soul that is capable of receiving the new and spiritual law. The new wine of Christianity requires new vessels to contain it.

εἰ δὲ μήγε, 'otherwise.' Literally, 'unless he acts thus.' Cp. Epict. Diss. I. 15, οὐκ ἐπαγγέλλεται ἔφη φιλοσοφίᾳ τῶν ἔκτος τι περιποίησεν τῷ ἀνθρώπῳ εἰ δὲ μή κ.τ.λ., where εἰ δὲ μή = nisi ita esset ut ego dico. (Schweighäuser).

οἶνον νέον. 'New wine,' i.e. wine of this vintage. δόσκοντις καινούς, 'new skins,' i.e. that have not been used before; cp. καινὸν μνημεῖον, a sepulchre that had never been used, not one that had been lately hewn out; νέα διαθήκη, a covenant that is quite recent; καινὴ διαθῆκη.

one that is distinct from the old covenant. See Trench, *Synonyms*, part 2, § 10.

18—26. THE DAUGHTER OF JAIRUS, 18, 19 and 23—26; Mark v. 22—24 and 35—43. Luke viii. 41, 42 and 49—56.

THE WOMAN CURED OF AN ISSUE OF BLOOD, 20—22. Mark v. 25—34; Luke viii. 43—48.

Related with more detail by St Mark and St Luke. She had spent all her living on physicians. Jesus perceives that virtue has gone out of him. The woman tells all the truth before the people.

18. ἄρχων. From Mark and Luke we learn that he was a chief ruler of the synagogue (ἀρχισυνάγος, Mark), Jairus by name. ἡ θυγάτηρ μου. τὸ θυγάτριόν μου (Mark). θυγάτηρ μονογενῆς (Luke). ἀρπὶ ἐτελεύτησεν. ἐσχάτως ἔχει (Mark). ἀπέθνησκεν (Luke).

20. τοῦ κρασπέδου. See ch. xiv. 36 and xxii. 5.

21. θλεγεν γάρ ἐν ἑαυτῇ. The imperfect denotes intensity of feeling, ‘she kept saying over and over to herself.’

22. Eusebius (*H. E.* vii. 18) states that in the city of Cæsarea-Philippi stood a bronze statue of this woman kneeling before the Saviour, who was represented extending his hand to her.

23. St Mark and St Luke mention the message to Jairus on the way, that his daughter was already dead, and name the three disciples whom Jesus permits to enter the house with him.

τοὺς αἰλητράς. The minstrels are mentioned by St Matthew only. Lane (*Modern Egyptians*) says ‘the women of the family raise the cries of lamentation called ‘*welweleh*’ or ‘*wilwal*;’ uttering the most piercing shrieks and calling upon the name of the deceased.’ The employment of hired minstrels for funeral lamentations seems to have been universal in the ancient world. Cp. *Cantabat mæstis tibia funeribus*, Ov. *Trist.* v. 1. 14; *τι με δὲ κωκύτρις ὑμῶν ὀνίησοι*, Lucian, *de luctu.* 10. ‘Even the poorest among the Israelites will afford her not less than two pipes and one woman to make lamentation.’ (Talmud.)

τὸν δχλὸν θορυβούμενον. To join in lamentation for the dead and to assist in the preparation for the funeral rites were reckoned among the most meritorious works of charity.

24. τὸ κορδιστὸν. Diminutive of affection. This form is rejected by the Atticists in favour of *κέριον*, *κορίδιον*, *κορίσκη*, *κορίσκιον*. It is frequent in Epictetus, Lucian, and other late authors. See Lob. *Phryn.* 73, and Sturz, *De dial. Maced.* p. 42.

οὐ γὰρ ἀπέθανεν διλλὰ καθεύδει. These words are reported without variation by the three Synoptists; it is open to question whether they ought not to be taken literally. For although *καμᾶσθαι* is frequently used both by classical authors and in the N.T. of the sleep of death, it is doubtful whether this metaphorical sense is ever attached to *καθεύδειν* in the N.T. or elsewhere. Λάζαρος δὲ φίλος ἡμῶν κεκομηται (*not καθεύδει*) John xi. 11; καὶ τοῦτο εἰπών ἐκοιμήθη, Acts vii. 60.

The Jews also spoke of death as sleep, but it is clear that in this instance they understood Jesus to speak of natural sleep.

**κατεγέλων.** For the force of **κατά** cp. **καταφίλειν**, ch. xxvi. 49; Acts xx. 37, and Thuc. iii. 83, **καταγελασθὲν ἡφανίσθη.**

25. ἐξεβλήθη δ ὅχλος. The crowd which paid no regard to the repeated bidding (**ἐλεγέν**, v. 24, imperf.) of Jesus was now thrust forth.

#### 27—31. A CURE OF TWO BLIND MEN.

Peculiar to St Matthew. Archbp. Trench alludes to the fact that cases of blindness are far more numerous in the East than in Western countries. ‘The dust and flying sand enter the eyes, causing inflammations.....the sleeping in the open air, and the consequent exposure of the eyes to the noxious nightly dews, is another source of this malady.’

27. **νῖος Δαυεὶς.** See note ch. i. 1. The thought of the kingdom of heaven had been closely linked with the reign of a son of David, but doubtless with many Jews the glory of the Asmonean dynasty (the Maccabees) and the established power of the Herods had tended to obscure this expectation. To have clung to it was an act of faith.

28. For **ναι** see Bp. Ellicott on Phil. iv. 3. Here of assent to a question, as ch. xvii. 25, and as always in John. Sometimes of assent to a statement, as ch. xv. 27, or strongly asseverative as always in Luke and ch. xi. 9, 26.

30. **ἐμβρυμάσθαι.** Lit. ‘to roar,’ *leonis voce uti* (Schleusner), then (1) ‘to charge with vehement threats:’ cp. *εἰ σὺ βρεψάσιο*, Aristoph. *Knights*, 851, where the Scholiast explains the word *τὸ δρυγίσθαι καὶ δρειέν*, implying ‘fretful impatience,’ (Jebb on Soph. *Ajax*, 322); (2) ‘to enjoin strictly’ (here and Mark i. 43); (3) to be loudly indignant (Mark xiv. 5). In John xi. 33, **ἐνεβρυμάσατο τῷ πνεύματι** probably means, ‘felt indignation in his spirit,’ possibly, express<sup>l</sup> indignation, ‘groaned in his spirit;’ so also John xi. 38.

#### 32—34. CURE OF A DUMB MAN POSSESSED BY AN EVIL SPIRIT. St Luke xi. 14, 15.

33. **ἐκβληθέντος τοῦ δαιμονίου.** An expression like this raises the question of demoniacal possession. We ask whether the instances described by the Evangelists point to forms of disease recognised in modern medical practice or to a distinct class of phenomena.

Jewish belief indeed appears to have attributed diseases, cases of insanity and even bodily infirmities such as dumbness, to the agency of indwelling personal evil spirits or *δαιμόνια*. The distinguishing feature of such demoniacal possession may be described as the phenomenon of a double consciousness. The occult spiritual power became as it were a second self ruling and checking or injuring the better and healthier self.

But on the other hand the use by the evangelists of a word or expression with which a theory is bound up, or even vivid and picturesque description in accordance with it, does not necessarily imply their acquiescence in that theory much less the actual truth of it.

Accordingly the adoption of the word *δαιμόνιον* and its cognates cannot be considered as decisive on the point of the real existence of personal spiritual agents in disease. A hundred words and phrases implicitly containing false theories, are yet not rejected by correct thinkers. Christ left many truths to come to light in the course of ages, not needlessly breaking into the order by which physical facts are revealed.

At the same time not only is there nothing in the result of science (which does not deal with ultimate causes) inconsistent with *some* form of the belief in demoniacal possession, but certain phenomena of madness and infatuation are more naturally described by the words of the evangelists in their accounts of demoniacal possession than by any other; and our Lord's own words, 'This kind goeth not out but by prayer and fasting,' seem more than a mere concession to vulgar beliefs; for it is obvious a less definite expression might have been used if the belief itself was mistaken.

In the classical writers *δαιμόνιον* is used of acts, agencies, or powers that lie beyond human control or observation. Demosthenes e.g. in a striking passage speaks of the divine power or force which he sometimes fancied to be hurrying on the Hellenic race to destruction: ἐπελήλυθε καὶ τοῦτο φοβεῖθαι, μὴ τὸ δαιμόνιον τὰ πράγματα ἔλανύν, Phil. III. § 54. Of the return of Orestes, Electra says δαιμόνιον τίθημ' ἐγώ, Soph. El. 1270. The *δαιμόνιον* of Socrates was the divine warning voice which apart from his own reasoning faculties checked him from entering upon dangerous enterprizes. Again *δαιμόνιον* had the meaning of a divine being or agent, a divinity or demi-god. The enemies of Socrates in their indictment used the word in this secondary sense not intended by him. He was charged with introducing κανὰ δαιμόνια (cp. Acts xvii. 18). It is in this sense of demigods or intermediate divine agencies that *δαιμόνια* is used 1 Cor. x. 20, 21, where the argument is obscured by the rendering of the A.V. 'devils.' As a classical word *δαιμόνιον* never means 'evil spirit.'

34. Εἰλέγον. 'Used to say;' this was their habitual argument. The answer to it is given, ch. xii. 25—30.

### 35—38. THE PREACHING OF JESUS. THE HARVEST OF THE WORLD.

This passage forms the preface to the mission of the twelve. The connection points to a regular sequence of thought in St Matthew's plan. The work of Christ is described as the model for the work of the twelve; cp. v. 35 with ch. x. 7, 8. The pity of Jesus for the lost and shepherdless flock was the *motive* for the mission; cp. v. 36 with ch. x. 6. The thought of the harvest of God and the labourers, vv. 37 and 38, is raised again in the charge ch. x. 10. The A.V. unfortunately translates ἐργάτης by 'labourer' ix. 37, and 'workman' x. 10.

35. νόσον...μολακίαν. See ch. iv. 23.

36. ἐσπλαγχνισθη. σπλαγχνα=the nobler organs, heart, liver, lungs, then specially the heart as the seat of various emotions. In a *literal sense* Acts i. 18; in the sense of 'pity' frequent in St Paul's epistles. In the classics the meaning is extended to other feelings: μὴ

*πρὸς δργὴν σπλάγχνα θερμήνης*, Aristoph. *Ranæ*, 844. ἀνδρὸς σπλάγχνον ἔκμαθεῖν, Eur. *Med.* 220. The verb, which is post-classical, is confined to the sense of 'feeling pity,' and occurs in the Synoptic Gospels only.

**ἐσκυλμένοι.** 'Worn out, harassed.' The literal meaning of *σκύλλειν* is 'to flay,' then to 'vex,' or 'harass,' *τι ἔτι σκύλλεις τὸν διδόσκαλον*, Mark v. 35. It is a striking instance of the softening and refining process in the meaning of words: cp. *ἔρευγομαι*, *χορδίω*.

**ἔριμμένοι.** Either (1) 'prostrate,' or (2) 'neglected,' set at naught by the national teachers.

**μὴ ἔχοντα.** 'When they have no shepherd,' the condition that excites pity is expressed by *μὴ*, *οὐκ ἔχοντα* would indicate the fact simply.

37. **ὁ μὲν θερισμὸς πολὺς.** The same expression occurs Luke x. 2 on the occasion of sending forth the Seventy: cp. also John iv. 35, *θεάσασθε τὰς χώρας, διτὶ λευκαὶ εἰσιν πρὸς θερισμὸν ήδη*.

38. **ὅπως ἐκβάλῃ.** The verb *ἐκβάλλειν*, to thrust forth, send out, denotes the enthusiastic impulse of mission work: cp. Mark i. 12, *τὸ πνεῦμα ἐκβάλλει αὐτὸν εἰς τὴν ἐρημον*—driveth him like a wind; and Matt. xiii. 52, of the enthusiastic teacher, *ὅτις ἐκβάλλει ἐκ τοῦ θηταροῦ αὐτοῦ κανὰ καὶ παλαιά*.

## CHAPTER X.

3. **Θαδδαῖος** (N B and several versions). The other reading *Λεβ-*  
*βαῖος* has however the authority of D, and it is difficult to account for the presence of the word (which occurs here only) unless it was the original reading.

8. **νεκροὺς ἔγείρετε** (N B C D), omitted in most of the later uncials and by many cursives and versions. Tischendorf has replaced the words in his text, ed. 8.

25. **ἐπεκάλεσαν**, a certain correction for *ἐκάλεσαν*. For the difference of meaning see notes *infra*.

28. **ἀποκτεννόντων.** Reduplication of consonants was characteristic of the Alexandrine dialect; Sturz (*de dial. Al. et Mac.* p. 128), quotes as instances, *ἀμαρτάννειν*, *φθάννειν*, *καταθέννειν*, &c.

41. **λήμψεται** (N B C D). The non-assimilation of consonants was also characteristic of the Alexandrine dialect, as *ἐνγύς*, *σύνκεισθε*, *συνπάτει*. On the other hand assimilation takes place in the Alexandrine dialect in the case of *ν*, contrary to the usage of other dialects, as *ἔμπλωφ*, *ἐμ* Πάρφ *ἐγ* Κυβέλοις, though, as might be expected, the MSS. differ considerably in these readings (Sturz, 130—134).

THE MISSION OF THE TWELVE 1—4, AND THE CHARGE TO THEM,  
5—42. Mark iii. 14—19, and vi. 7—13. Luke vi. 12—16; ix. 1—6.

1. τοὺς δώδεκα μαθητάς. The first passages in St Mark and St Luke record the *choice* or *calling* of the Twelve, this chapter and Mark vi., and Luke ix., narrate the mission or *a* mission of the disciples. Possibly they were sent forth more than once. The number twelve was doubtless in reference to the twelve tribes of Israel, which, as the type of the Christian Church, survive unbroken and undispersed.

νόστον...μαλακίαν. See note ch. iv. 23, and ix. 35.

2. ἀποστόλων, the only passage in this Gospel where the word occurs. The literal meaning, 'sent forth,' or 'envoys,' though scarcely recognised by classical authors, was not new. It seems to have been a 'title borne by those who were despatched from the mother city by the rulers of the race on any foreign mission, especially such as were charged with collecting the tribute paid to the temple service' (Lightfoot, *Gal.* p. 90). The title of ἀπόστολοι was given in a special sense to the Twelve, but was not confined to them. Matthias was added to the number of the twelve, Paul was 'called to be an apostle,' James the Lord's brother, and Barnabas, are designated by the same title. It had even a wider signification: cp. among other passages Rom. xvi. 7. The name is applied to Jesus Christ, Heb. iii. 1, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν. He came to do the will of Him that sent Him.

There are four lists of the Apostles recorded, one by each of the Synoptic Evangelists, one in the Acts of the Apostles. No two of these lists perfectly coincide. This will be seen from the tabular view below.

| <i>Matt.</i> x. 8.               | <i>Mark</i> iii. 18.       | <i>Luke</i> vi. 14.       | <i>Acts</i> i. 13.    |
|----------------------------------|----------------------------|---------------------------|-----------------------|
| 1. Simon Peter.                  | Simon Peter.               | Simon Petcr.              | Peter.                |
| 2. Andrew.                       | James the son of Andrew.   |                           | James.                |
|                                  | Zebdeē.                    |                           |                       |
| 3. James the son of Zebdeē.      | John the brother of James. |                           | John.                 |
| 4. John his brother.             | Andrew.                    | John.                     | Andrew.               |
| 5. Philip.                       | Philip.                    | Philip.                   | Philip.               |
| 6. Bartholomew.                  | Bartholomew.               | Bartholomew.              | Thomas.               |
| 7. Thomas.                       | Matthew.                   | Matthew.                  | Bartholomew.          |
| 8. Matthew the Publican.         | Thomas.                    | Thomas.                   | Matthew.              |
| 9. James the son of Alphæus.     | James son of Alphæus.      | James the son of Alphæus. | James son of Alpheus. |
| 10. Lebbaeus sur-named Thaddæus. | Thaddæus.                  | Simon Zeletes.            | Simon Zeletes.        |
| 11. Simon the Cananite.          | Simon the Cananite.        | Judas (son) of James.     | Judas (son) of James. |
| 12. Judas Iscariot.              | Judas Iscariot.            | Judas Iscariot.           |                       |

It will be observed from a comparison of these lists that the twelve names fall into three divisions, each containing four names which remain in their respective divisions in all the lists. Within these divisions however, the order varies. But Simon Peter is placed first,

and Judas Iscariot last, in all. Again, Philip invariably heads the second, and James the son of Alphæus the third division. The classification of the apostolate is the germ of Christian Organisation. It implies diversity of work and dignity suited to differences of intelligence and character. The first group of four are twice named as being alone with Jesus, Mark i. 29, and xiii. 3; Peter and the sons of Zebedee on three occasions, see ch. xvii. 1.

Andrew, a Greek name; see John xii. 21, 22, where the Greeks in the temple address themselves to Philip, 'Philip cometh and telleth Andrew and Andrew and Philip tell Jesus.' An incident that seems to point to some Greek connection besides the mere name.

3. Philip, also a Greek name prevalent at the time, partly through the influence of the Macedonian monarchy, whose real founder was Philip, father of Alexander the Great; partly owing to its adoption by the Herodian family.

Lebbæus, Thaddæus, Jude the [son] of James, are all names of one and the same person. He was the son in all probability of a James or Jacob, not, as usually translated, brother of James. The name 'Lebbæus' = 'courageous' from a Hebrew word (*leb*) signifying 'heart.'

This Jude or Judas must not be confused with Jude or Judas the 'brother' of our Lord; nor must James the son of Alphæus be confused with James the brother of our Lord. The 'brethren of the Lord' believed not on Him, and could not have been among His apostles. James and Judas were both common names, and the variety of names seems to have been small at this epoch. According to this theory there are four persons named James—(1) the son of Zebedee, (2) the son of Alphæus, (3) the father of Jude, (4) 'The less' or rather 'the little' (*o μικρός*), the brother of the Lord: and three named Judas—(1) the brother of the Lord, (2) the apostle, son of James, (3) Iscariot.

Matthew or Levi also was son of an Alphæus, but there is no evidence or hint that he was connected with James son of Alphæus.

Bartholomew=son of Tolmai, probably to be identified with Nathanael. (1) St John, who twice mentions the name of Nathanael, never mentions that of Bartholomew; (2) the three Synoptists mention Bartholomew but not Nathanael. (3) Philip is closely connected with Nathanael and also with Bartholomew. (4) Lastly, Nathanael is mentioned with six other disciples as if like them he belonged to the Twelve. (John xxi. 2.)

4. Simon ὁ Καναβαῖος, (Aramaic *Kanani*, Hebr. *Kannah*, 'jealous,' Ex. xx. 5), or Σηλωτῆς, equivalent terms. The fierce party of the Zealots professed a rigid attachment to the Mosaic law; they acknowledged no king save God. Under Judas the Gaulonite they rose in rebellion at the time of the census.

We hear of a Theudas (which is another form of Thaddæus) who rose in rebellion (Acts v. 36). Is it not possible that this Lebbæus or Jude may owe his third name to this patriot, as a Galilean might regard him? It may be observed that Simon (Joseph. Ant. xvii. 10, 5) and

*σαλὴμ καὶ πάσῃ Ἰουδαΐᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς*, Acts i. 8. The Acts of the Apostles contain the history of this successive widening of the gospel.

6. πρὸς τὰ πρόβατα τὰ ἀπολωλότα. See note ch. ix. 36.

8. λεπροὺς καθαρίζετε. Leprosy is not classed with the other diseases. As especially symbolical of a sin-stricken man, the leper requires cleansing or purification.

9. μὴ κτήσησθε. ‘Do not get, acquire,’ *εἰς τὰς γύνακας ὑμῶν* ‘for your girdles.’ The disciples must not furnish themselves with the ordinary equipment of an Eastern traveller.

**Χρυσὸν...ἄργυρον...χαλκόν.** Of the three metals named the brass or copper represents the native currency. The coinage of Herod the Great was copper only. But Greek and Roman money was also current. The Roman *denarius*, a silver coin, is frequently mentioned (ch. xviii. 28, xx. 2). The farthing, *v.* 29, is the Roman *as*, the 16th part of a denarius; the Greek *drachma* of nearly the same value as a denarius, and the *stater* (ch. xvii. 27), were also in circulation.

**Γύνακας.** Literally, girdles or money-belts, cp. ‘Ibit eo quo vis qui zonam perdidit,’ Hor. *Ep.* ii. 2. 40. Sometimes a fold of the tunic held up by the girdle served for a purse, ‘quando | major avaritiae patuit sinus?’ Juv. *Sat.* I. 88.

10. δύο χιτώνας. See ch. v. 40. In like manner the philosopher Socrates wore one tunic only, went without sandals, and lived on the barest necessities of life. See Xen. *Mem.* i. 6. 2, where Antiphon, addressing Socrates, says: *ξῆς γοῦν οὔτως, ὡς οὐδὲ ἄν εἰς δούλος ὑπὸ δεστήτη διαιτώμενος μείνει, οὐτα τε στῆγι καὶ ποτὰ πίνεις τὰ φανέλωτα καὶ λιμάτιον ἥμφισται οὐ μόνον φάιλος ἀλλὰ τὸ αὐτὸ δέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχτίων διατελεῖς. καὶ μήν χρήματα γε οὐ λαμβάνεις ἀ καὶ κτωμένους εὑφαντεῖ καὶ κεκτημένους ἐλευθερώτερόν τε καὶ ἥδιον ποιεῖ ξῆν.* Epiphanius relates that James the Lord’s brother never wore two tunics but only a cloak of fine linen (*σινδόνα*).

**ὑποδήματα,** ‘shoes.’ From Mark vi. 9 it appears that the apostles were enjoined to wear sandals (*σανδάλια*). This distinction is dwelt upon in the Talmud. Shoes were of softer leather, and therefore a mark of more luxurious living. Sandals were often made with soles of wood, or rushes, or bark of palm-trees. Lightfoot, *Hor. Hebr. ad loc.*

**ἴργατης.** See on ch. ix. 35—38.

These directions correspond to the Rabbinical rules for approach to the Temple: ‘Let no man enter into the Mount of the Temple, neither with his staff in his hand, nor with his shoes upon his feet, nor with money bound up in his linen, nor with a purse hanging on his back’ (Lightfoot, *Hor. Hebr. ad loc.*). In some sense this connection must have been meant by Christ, and present to the minds of the disciples. It would intensify the thought of the sacredness of their mission, and suggest the thought of a Spiritual Temple.

Judas (*Ant. xviii. 1, 1*) were also names of zealous patriots who rose against the Roman government.

Iscariot = Man of Kerioth, in the tribe of Judah; accordingly (if this be the case) the only non-Galilean among the Apostles. For other accounts of the name see *Dict. of Bible*.

The choice of the disciples is an instance of the winnowing of Christ, the sifting of the wheat from the chaff. In these men the new life had manifested itself. Their faith, or at least their capacity for faith, was intense, and sufficient to bear them through the dangers that confronted them by their Master's side. [*Editor's notes on Greek text of St Luke's Gospel.*]

#### 5—42. CHRIST'S CHARGE TO THE APOSTLES.

This discourse falls naturally into two divisions; of which the first (*vv. 5—15*) has reference to the immediate present, the second relates rather to the church of the future. The subdivisions of the first part are: (1) Their mission field, 5, 6. (2) Their words and works, 7, 8. (3) Their equipment, 9, 10. (4) Their approach to cities and houses, 11—15.

**5.** εἰς ὁδὸν θενῶν μή διπλαθῆτε. For the expression ‘way of the Gentiles,’ cp. ch. iv. 15, ‘the way of the sea.’

This prohibition is not laid on the Seventy (St Luke x. 1—16), they are expressly commissioned to carry tidings of the gospel to cities and places which our Lord Himself proposed to visit.

**εἰς πόλιν Σαμαρειτῶν.** The Samaritans were foreigners descended from the alien population introduced by the Assyrian king (probably Sargon), 2 Kings xvii. 24, to supply the place of the exiled Israelites. In Luke xvii. 18, our Lord calls a Samaritan ‘this stranger,’ i.e. this man of alien or foreign race. The bitterest hostility existed between Jew and Samaritan, which has not died out to this day. The origin of this international ill-feeling is related Ezra iv. 2, 3. Their religion was a corrupt form of Judaism. For being plagued with lions, the Samaritans summoned a priest to instruct them in the religion of the Jews. Soon, however, they lapsed from a pure worship, and in consequence of their hatred to the Jews, purposely introduced certain innovations. Their rival temple on Mount Gerizim was destroyed by John Hyrcanus about 129 B.C. See Nutt's *Sketch of the Samaritans*, p. 19.

About twenty years previous to our Lord's ministry the Samaritans had intensified the national antipathy by a gross act of profanation. During the celebration of the Passover they stole into the Temple Courts when the doors were opened after midnight and strewed the sacred enclosure with dead men's bones (*Jos. Ant. xviii. 2, 2*). Even after the siege of Jerusalem, when the relations between Jews and Samaritans were a little less hostile, the latter were still designated by the Jews as the ‘Proselytes of the lions,’ from the circumstance mentioned above.

*Samaria was the stepping stone to the Gentile world. After the Ascension the charge to the Apostles was to be witnesses, εὐ τε Ἱερου-*

*σαλῆμ καὶ πάσῃ Ἰουδαϊκῇ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς*, Acts i. 8. The Acts of the Apostles contain the history of this successive widening of the gospel.

6. πρὸς τὰ πρόβατα τὰ ἀπολωλότα. See note ch. ix. 36.

8. λεπροὺς καθαρίζετε. Leprosy is not classed with the other diseases. As especially symbolical of a sin-stricken man, the leper requires cleansing or purification.

9. μὴ κτήσησθε. ‘Do not get, acquire,’ *eis τὰς ἔνων ὑμῶν* ‘for your girdles.’ The disciples must not furnish themselves with the ordinary equipment of an Eastern traveller.

Χρυσὸν...ἄργυρον...χαλκόν. Of the three metals named the brass or copper represents the native currency. The coinage of Herod the Great was copper only. But Greek and Roman money was also current. The Roman *denarius*, a silver coin, is frequently mentioned (ch. xviii. 28, xx. 2). The farthing, v. 29, is the Roman *as*, the 16th part of a denarius; the Greek *drachma* of nearly the same value as a denarius, and the *stater* (ch. xvii. 27), were also in circulation.

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12. εἰσερχόμενοι εἰς τὴν οἰκίαν. ‘When ye are entering into the house,’ i.e. the house of him who is indicated as ‘worthy.’ The injunction to remain in the same house was, perhaps, partly to avoid feasting from house to house, partly for the sake of secrecy—a necessary precaution in after times. Such ‘worthy’ hosts of the Church afterwards were Lydia at Philippi (‘If ye have judged me to be faithful to the Lord, come into my house and abide there,’ Acts xvi. 15), Jason at Thessalonica, Gaius perhaps at Derbe, see Rom. xvi. 23. This kind of general hospitality is still recognised as a duty in the East, where indeed it may be regarded as a necessity.

**δημόσιασθε.** ‘Salute it,’ saying ‘Peace (*εἰρήνη*) be unto you’ (*Shalom l'cha*), the usual salutation at this day. This of course explains *εἰρήνη* in the next verse. The ordinary and conventional salutation acquires a sacred depth of meaning on the lips of Christ, Luke xxiv. 36 and John xiv. 27.

14. ἐκτινδυτὰ τὸν κοινωπόν, as St Paul did at Antioch in Pisidia, Acts xiii. 51. The cities of Israel that rejected the Gospel should be regarded as heathen. The very dust of them was a defilement as the dust of a heathen land. See Lightfoot, *ad loc.*

15. Comp. ch. xi. 24.

#### 16—42. THE CHURCH OF THE FUTURE.

(1) The Apostolic character, 16. (2) Persecution, 17—25. (3) Consolation—the care of the Father, 26—31. (4) The reward, 32. (5) The Christian choice, 33—39. (6) The hosts of the Church, 40—42.

16. ὡς πρόβατα ἐν μέσῳ λύκων] Clemens Rom. (II. 5), who quotes these words, adds to them: ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει, ‘Εὰν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἄρνια; Εἰτεν δὲ Ἰησοῦς τῷ Πέτρῳ, Μὴ φοβεῖσθωσαν τὰ ἄρνια τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά.

**φρόνιμοι ..ἀκέραιοι.** The qualities required for the safety of the unarmed traveller. Prudence and simplicity are the defence of the weak. *φρόνιμοι* = ‘prudent,’ full of precaution, possessing such ‘practical wisdom’ as Paul had when he claimed the rights of Roman citizenship at Philippi. But the wisdom of a serpent is often to escape notice. With this thought the etymology of *ὄφεις* agrees, whether it is the ‘seeing creature’ (*οφ-* as in *ὅπωπα*) quick to discern danger, or ‘the creature that hides’ (*ὅψη*, a hole). Comp. the expression in Rom. xvi. 19, θελω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, *ἀκέραιος* δὲ εἰς τὸ κακόν, and note the change from *φρόνιμοι* of the text to *σοφούς*, denoting intellectual discernment of the good. The difference in the directions precisely meets the difference of the two occasions. *ἀκέραιοι* (*κεράννυμι*) means unmixed, so ‘pure,’ ‘simple,’ ‘sincere,’ not ‘harmless,’ as in A.V. The disciples who were ‘simple’ as doves might hope to share the immunity of doves. Tibullus says (I. 7. 17):

Quid referam ut volitet crebras intacta per urbes  
Alba Palestino sancta columba Syro.

The epithet *alba* helps to explain ἀκέραιος.

17. προσέχετε ἀπὸ τῶν ἀνθρώπων. Perhaps with a reference to the serpents and the doves, which shun the approach of men; but comp. ch. xvii. 22, μέλλει δὲ τοῦ ἀνθρώπου παραδίσθαι εἰς χεῖρας ἀνθρώπων.

συνέδρια. i.e. provincial synagogue-tribunals. See note, ch. iv. 23.

18. ἡγεμόνας. Such as Felix and Festus at Caesarea, the Praetors or Duumviri at Philippi (Acts xvi. 20), the Politarchs at Thessalonica (Acts xvii. 6).

βασιλεῖς. As Herod Agrippa or the Roman Emperor.

19. μὴ μεριμνήστητε πώς ή τί λαλήσητε. Curiously enough this has been quoted as if it justified want of preparation for sermons or addresses to a Christian congregation. The direction points definitely to the Christian ‘apologies,’ of which specimens have come down to us in the Acts (iv. 8—12, v. 29—32, vii. 1—53, xxvi. 2—29) and in the records of the Early Church.

20. τὸ πνεῦμα τοῦ πατρὸς ὑμῶν. The Christian ‘apologist’ shall not stand alone. The same Spirit instructs him which inspires the universal Church. St Paul experienced such consolation: ἐν τῷ πρώτῳ μου ἀπόλογῳ οὐδεὶς συμπαρεγένετο...δὲ Κύριός μοι παρέστη. 2 Tim. iv. 16, 17. It is to this work of the Holy Spirit that the word παράκλητος may be especially referred. He is the Advocate in court standing by the martyr’s side. This is the classical force of παράκλητος.

21. ἀδελφός...ἀδελφόν...πατήρ τέκνον. The history of persecutions for religion affords many instances of this. It is true even of civil disputes. Thucydides, describing the horrors of the Corcyrean sedition, says (iii. 81, 82), καὶ γάρ πατήρ παῖδα ἀπέκτεινε...καὶ τὸ ξυγγενὲς τοῦ ἑταϊρικοῦ ἀλλοτριώτερον ἔγενετο.

ἐπαναστῆσονται. ἐπανάστασις is defined by the Scholiast on Thuc. iii. 39 to be δταν τινες τιμώμενοι καὶ μὴ ἀδικούμενοι στασιάσων καὶ ἔχθρεύσωσι τοῖς μηδὲν ἀδικήσασι—inexcusable and heartless rebellion.

22. δὲ ὑπομένας εἰς τέλος κ.τ.λ. The parallel expression Luke xxi. 19 is made clear by this verse, ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν, ‘by your patience ye shall win for yourselves your souls,’ i.e. win your true life by enduring to the end. Comp. Rom. v. 3—5, καυχῶμεθα ἐν ταῖς θλίψεσιν εἰδότες ὅτι η θλίψις ὑπομονὴν κατεργάζεται η δὲ ὑπομονὴ δοκιμή, η δὲ δοκιμὴ ἐλπίδα η δὲ ἐλπίς οὐ καταισχύνει.

σωθήσεται. ‘Shall be saved,’ shall win σωτηρία. In classical Greek σωτηρία means, ‘safety,’ ‘welfare,’ i.e. life secure from evil, cp. Luke i. 71; in the Christian sense it is a life of secured happiness, hence ‘salvation’ is the highest sense. So σώζεσθαι = ‘to live securely’ with an additional notion of rescue from surrounding danger, οἱ σωβόμενοι means those who are enjoying this life of blessed security.

23. δταν δὲ διάκωστιν ὄμας. Such words indicate that these ‘in-

structions' have a far wider range than the immediate mission of the Apostles. They are prophetic, bringing both warning and consolation to all ages of the Church.

**Ἐως δὲ οὗτοῦ ὁ νῖστας τοῦ μνημόνου.** The passage in Luke xxi., which is to a great extent parallel to this, treats of the destruction of Jerusalem; and no one who carefully weighs our Lord's words can fail to see that in a real sense He came in the destruction of Jerusalem. That event was in truth the judgment of Christ falling on the unrepentant nation. In this sense the Gospel had not been preached to all the cities of Israel before Christ came. But all these words point to a more distant future. The work of Christian missions is going on, and will still continue until Christ comes again to a final judgment.

**24. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον.** The disciples of Jesus can expect no other treatment than that which befell their Master Christ. The same proverb occurs in a different connection Luke vi. 40, where Christ is speaking of the responsibility of the Apostles as *teachers*; 'as they are, their disciples shall be.'

**25. ἀρκερὸν ἴwa,** comp. 'sufficit ut exorari te sinas.' Plin. Such use of *ut* in Latin will illustrate and indeed may have influenced the extended use of *ἴwa* in later Greek.

**Βαελζεβούλ.** Baal Zebub = 'Lord of flies,' i.e. 'avertor of flies,' a serious plague in hot countries. By a slight change of letter the Jews threw contempt on their enemies' god, calling him Baal Zebel—'Lord of mire'—and lastly identified him with Satan. The changes from Bethel ('House of God') to Bethaven ('House of naught or evil'), (Hos. iv. 15), from Nahash ('serpent') to Nehushtan (2 Kings xviii. 4), and from the name Barcoochab ('Son of a star'), assumed by a false Messiah, to Barcozab ('Son of a lie'), are instances of the same quaint humour.

Another derivation of Beelzebul makes it equivalent to 'Lord of the dwelling,' i.e. of the abode of evil spirits. This meaning would be very appropriate in relation to 'the master of the house;' and the form Baalzebul is a nearer approach to the Greek word than Baal-zebel.

**ἐπικαλεσαν.** 'Surnamed'; more than 'called' A.V.: cp. ὁ ἐπικληθεὶς Θαδδαῖος, v. 3; ὁ ἐπικληθεὶς Βαρνάβας, Acts iv. 36. Probably the enemies of Jesus had actually added the name in derision.

**26. οὐδὲν γάρ ἔστιν κεκαλυμμένον κ.τ.λ.** Two reasons against fear are implied: (1) If you fear, a day will come which will reveal your disloyalty; (2) Fear not, for one day the unreality of the things that terrify you will be made manifest.

**27. ὁ εἰς τὸ οὖς ἀκούετε.** Lightfoot (*Hor. Heb.*) refers this to a custom in the 'Divinity School' of the synagogue (see ch. iv. 23), where the master whispered into the ear of the interpreter, who repeated in a loud voice what he had heard.

**ἔπι τῶν δωμάτων.** Travellers relate that in the village districts of *Syria* proclamations are frequently made from the housetops at the present day. The announcement of the approaching Sabbath was

made by the minister of the Synagogue from the roof of an exceeding high house (Lightfoot, *Hor. Heb.*) just as the Turkish ‘Muezzin’ proclaims the hour of prayer from the top of the mosque.

28. ἀποκτενόντων. Among other instances of this Alexandrine form quoted by Sturz (*de dial. Mac. et Alex.*) are ἀμαρτάννειν (1 Kings ii. 25) and ἀναβέννειν (Deut. i. 41). See Crit. Notes, ch. x. 28.

τὸν δυνάμενον...ἀπολέσαται. Either (1) God, whose power extends beyond this life. Comp. Clem. Rom. *Ep.* ii. 4, where there is a probable reference to this passage, οὐ δεῖ ημᾶς φοβεῖσθαι τὸν ἀνθρώπους μᾶλλον ἀλλὰ τὸν θεόν. Or (2) Satan, into whose power the wicked surrender themselves.

ἐν γέννῃ. See note, ch. v. 22.

29. στρουθία, translated ‘sparrows’ (A.V.) means any kind of small bird.

καὶ ἐν ἔξι αὐτῶν κ.τ.λ. Two deductions may be drawn—(1) That human life is more precious in God’s sight than the life of the lower animals (v. 31); (2) That kindness to animals is part of God’s law.

32. δημολογήσει ἐν ἑμοι. Confess in me: make me the central point and object of his confession.

34—39. These verses exhibit beautifully three characteristics of Hebrew poetry, antithesis, climax, refrain. The first four lines μη νομίσητε...οἱ οἰκιακοὶ αὐτοῦ, which reflect the words of Micah vii. 6, indicate the separating influence of Christianity. Note here, as in all great revolutions of thought, the change begins from the young. The separation is *against* father, mother, mother-in-law. The remaining lines indicate the *cause* of division. Absolute devotion to Christ implies (or may imply) severance from the nearest and dearest of earthly ties. This is set forth in a climax of three couplets each ending with the refrain οὐκ ἔστω μου δῖτος, followed by an antithetic quatrain.

ἡλθον βαλεῖν. The infinitive expressing a purpose is specially characteristic of this Gospel. The idea of aim is not prominent in the construction, as the infinitive might equally well express result.

35. διχάσαι. ἀπαξ λεγ. in N.T. carries on the idea of separation involved in μάχαιρα, for which Luke in parallel passage xii. 52 has διαιρετούσιν.

37. The connection is this: there will be divisions in families; My disciples must not hesitate to side with *Me* rather than with father or mother, or son or daughter. The new life changes the old relationships: everything is viewed now in reference to Christ, to whom His followers are related as mother and sisters and brethren.

This absolute self-surrender and subordination of all meaner interests to the higher law and the one great Master find parallels in Greek conceptions. Hector prefers honour and duty to love of Andromache (*Il.* vi. 441 foll.). The interest of the *Antigone* turns on the conflict between obedience to the supreme law of conscience and the respect to human law and human relations.

οὐδὲ σθένεις τοσοῦτος ὁμηρὸν τὰ σὰ  
κηρύγμαθ' ὅστ' ἀγραπτα κάσφαλῆ θεῶν  
νόμιμα δόνασθαι θυητὸν θνθ' ὑπερόραμεῖν.

*Ant. 453.*

Thus it is that Christ sets his seal on all that is noblest in the uninspired thought of the world.

38. οἱ οἱ λαμβάνει τὸν σταυρὸν αὐτοῦ. A further advance in the devotion and self-abandonment required in the disciples of Jesus. These are deeply interesting and solemn words. The cross is named for the first time by the Saviour. The expression recurs ch. xvi. 24, following upon the announcement of the Passion to the disciples. By the Roman custom criminals were compelled to bear the cross to the place of execution. The Galileans would know too well what was meant by ‘taking the cross.’ Many hundreds had paid that forfeiture for rebellion that had not prospered under Judas the Gaulonite and others. (See Introduction, Chapter iv.)

39. δέ εὑρὼν τὴν ψυχὴν κ.τ.λ. ψυχὴ embraces every form of life from mere vegetative existence to the highest spiritual life of the soul. Sometimes this variety of meaning is found within the limits of a single sentence—‘He that findeth the life of external comfort and pleasure, shall lose the eternal life of spiritual joy; and conversely, he who loseth his earthly life for my sake shall find the truer and more blessed life in heaven.’ Even in a lower sense this is true: ὁπόσοι μὲν μαστεύουσιν ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς οὕτοι κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τῷ πολὺ ἀποθνήσκουσιν. Xen. Cyr. *Exped.* III. i. 43.

#### 40—42. THE RECEPTION OF THE APOSTLES AND MINISTERS OF JESUS CHRIST.

In respect of poetical form, note first the ascending climax ὑμᾶς... ἐμὲ...τὸν πέμψατα ἐμέ. And then the descending climax, προφήτην... δίκαιον...ἔνα τῶν μικρῶν. The privilege rises to the highest point conceivable; the reward is not only for welcome to a prophet but for the slightest service to the lowliest child of God (see Bp. Jebb, *Sacr. Lit.*, on the whole passage). For a similar rise and fall in a poetical passage see ch. xx. 25—28.

40. δέ δεχόμενος. In the sense of receiving as a teacher, and of welcoming as a guest, see v. 14. Whoever welcomes the Apostles and listens to them, listens to the voice of Jesus Christ and of God the Father Himself, and They ‘will make their abode with him,’ John xiv. 23.

41. εἰς δύνομα προφήτου. A Hebraism: for the sake of, out of regard to the prophet’s character. In translating the Hebr. *l’shem* the Hellenistic writers use indifferently εἰς [τὸ] δύνομα, ἐν [τῷ] δύνοματι, ἐπὶ [τῷ] δύνοματι.

μισθὸν προφήτου. Such reward as a prophet or preacher of the gospel hath.

**δίκαιοιν.** The righteous are those who fulfil the requirements of the *Christian* law (comp. ch. i. 19), true members of the Christian Church—the saints.

**42. Εγα τῶν μικρῶν.** The reference may be to the disciples. But there appears to be a gradation, in the lowest step of which are ‘these little ones.’ Possibly some children standing near were then addressed, or, perhaps, some converts less instructed than the Apostles had gathered round. ‘The little ones’ then would mean the young disciples, who are babes in Christ. The lowest in the scale—apostles—prophets—the saints—the young disciples. The simplest act of kindness done to one of Christ’s little ones *as such* shall have its reward.

**ψυχροῦ (θύματος).** As *aqua* is understood in Latin ‘Frigida non desit, non deerit calda petenti.’ Mart. xiv. 103.

**οὐ μὴ ἀπολέσῃ.** οὐ μὴ expresses an emphatic denial. οὐ denies the fact, μὴ the very conception of it; οὐ denies a thing absolutely, μὴ as it presents itself to us. The explanation usually given of an ellipse of δέος ἔστιν fails to satisfy all instances. See Goodwin’s *Greek Moods and Tenses*, § 89.

## CHAPTER XI.

**2. Σιδ for δὸς of *textus receptus* on the highest evidence.**

**16.** The *textus receptus* here has καὶ προφητῶσιν τοῖς ἑταῖροις αὐτῶν καὶ λέγοντος. The authority for the correction is decisive.

**19.** The change from τέκνων to ἥργων is not certain, it is however supported by NB\*, by Jerome’s testimony, and by some Versions.

**23.** Here the correction is partly a question of punctuation. The received text has καὶ συ, Καπερναούμ, ἡ ἐώς τοῦ οὐρανοῦ ὑψωθεῖσα, ἦσα ζῶν καταβιβασθήσῃ. The best editors give the reading of this text: but there is some authority for ἡ ὑψώθης in place of μὴ ὑψώθηση.

The earliest MSS. afford little guidance as to punctuation. ‘The Greek interrogation now in use (;) first occurs about the ninth century, and (,) used as a stop a little later.’ Scrivener’s *Introduction*, p. 45.

**1. JESUS PREACHES THE GOSPEL, PROBABLY UNACCOMPANIED BY THE TWELVE.**

### 2—19. CONCERNING JOHN THE BAPTIST.

His message to Jesus 2—6. His position as a Prophet 7—14. His relation to Jesus and to his contemporaries 15—19.

St Luke vii. 18—35.

**1. καὶ ἐγένετο.** A translation of a Hebrew transitional formula; the verb which follows (1) is sometimes connected with καὶ, as ch. ix. 10, καὶ ἐγένετο αὐτοῦ ἀνακειμένου...καὶ ιδού, (2) sometimes, as here, has

no connecting particle; (3) sometimes the infinitive is used, as *καὶ ἐγένετο παραπορεύεσθαι αὐτῷ*, Mark ii. 23. This formula varied by *ἐγένετο δὲ* is especially frequent in St Luke, and does not occur in St John. The particular phrase *καὶ ἐγένετο, ὅτε ἐτέλεσεν*, is confined to St Matthew; see ch. vii. 28 (*συνετ.*), xiii. 53, xix. 1, xxvi. 1. (Winer, p. 406 c, and p. 760 e, and note 2.)

**ἴκειθεν.** The place where Jesus delivered the charge to the Apostles is not named.

2. **ἐν τῷ δεσμωτηρῷ.** At Machaerus. See note, ch. xiv. 3.

**τὰ ἔργα,** which were not the works which John might have expected from a Messiah, in whose hand was the separating fan, and at whose coming the axe was laid at the root of the trees.

**Σιά τῶν μαθητῶν.** See critical note *supra*, and cp. Luke vii. 19.

3. **ὁ ἐρχόμενος.** Hebr. *Habba*, one of the designations of the Messiah; in every age the prophet said ‘He cometh.’ See note ch. i. 18.

**Ἐπερού,** another—a different Messiah, whose ‘works’ shall not be those of love and healing. *προσδοκῶμεν*, probably conjunctive, ‘are we to expect.’

It is often disputed whether John sent this message (1) from a sense of hope deferred and despondency in his own soul; he would ask himself: (a) Is this the Christ whom I knew and whom I baptized? (b) Are these works of which I hear, the works of the promised Messiah? or (2) to confirm the faith of his disciples, or (3) to induce Jesus to make a public confession of His Messiahship. (1) The first motive is the most natural and the most instructive. In the weary constraint and misery of the prison the faith of the strongest fails for a moment. It is not doubt, but faith wavering: ‘Lord, I believe; help Thou mine unbelief.’ (2) The second has been suggested, and found support rather from the wish to uphold the consistency of the Baptist’s character than because it is the clearest inference from the text; note especially the words *ἀπαγγεῖλατε, Ιωάννην*. (3) The third motive would have been hardly less derogatory to John’s faith than the first. And would not our Lord’s rebuke, v. 6, have taken a different form, as when he said to Mary, ‘Mine hour is not yet come?’

5. Comp. Isaiah xxxv. 5 and lxi. 1. The first passage describes the work of God, who ‘will come and save you.’

**πρωχοὶ εὐαγγελίονται.** In earthly kingdoms envoys are sent to the rich and great. Compare the thought implied in the disciple’s words, ‘Who then can be saved?’ If it is difficult for the rich to enter the kingdom, how much more for the poor?

For the construction see Winer 287. 5, and 326. 1, a. It falls under one or other of the following rules: (1) a verb governing dative of person and accusative of thing in active voice retains the accusative of the thing in the passive. Cp. *πεπλοευματά τὸ εὐαγγελίον* from *πιστεύω τινα τινα*. (2) A verb governing a genitive or dative in the active has for subject in the passive the object of the active verb.

6. καὶ μακάριος, κ. τ. λ. Blessed are all who see that these works of mine are truly the works of the Messiah. Some had thought only of an avenging and triumphant Christ.

**μακάριος.** A term that denotes spiritual insight and advance in the true life.

**σκανδαλισθῆ.** See note, ch. v. 29. In this passage *σκανδαλίζεσθαι* has the force of being entrapped or deceived by false notions.

7.—14. The position of John as a prophet. The message of the Baptist must have made a deep and a mournful impression on the bystanders. It may have caused some of them to lose their faith in Christ or in John, and to ask, like John, whether this was indeed the Christ. Jesus restores their belief in John by an appeal to their own thoughts concerning him. It was no fickle waverer or courtier that they went out to see.

7. Some editors place the interrogative after *ἔρημον*, but the correction seems harsh and unnecessary.

**κάλαρον ὑπὸ ἀνέρου στλ.** If the first suggestion (v. 3) be adopted, the words have a corroborative force. It was no waverer that ye went out to see—his message was clear, his faith was strong *then*.

Others give the words a literal sense—the reeds on the banks of Jordan—and observe a climax, a reed—a man—a prophet—more than a prophet—the greatest of them.

8. ἐν μαλακοῖς ἡμφιεσμένον. Prof. Plumptre (*Smith's Bib. Dic.* i. 1166) suggests that there may be a historical allusion in these words. A certain Menahem, who had been a colleague of the great teacher Hillel, ‘was tempted by the growing power of Herod, and with a large number of his followers entered the king’s service...they appeared publicly in gorgeous apparel, glittering with gold.’ (See Lightfoot, *Hor. Hebr.*, on Matt. xxii. 16.)

9. περισσότερον προφήτου. Other prophets foresaw the Messiah, the Baptist beheld Him, and ushered in His kingdom: he was the herald of the King. Further, John was himself the subject of prophecy.

**περισσότερον**, late for **πλέον**. As *περισσός* has in itself a comparative force, the form *περισσότερον* is due to the redundancy of expression characteristic of the later stage of a language.

10. γέγραπται. See note ch. ii. 5.

ἰδοὺ ἔγώ ἀποστέλλω κ. τ. λ. Mal. iii. 1. The quotation is nearly a literal translation of the Hebrew, except that for the second person, *ξηπροσθέν σον*, the Hebrew has the first person, ‘before me.’ The same change is made in the parallel passage Luke vii. 27, and where the words are cited by St Mark i. 2. By such change the Lord quotes the prophecy as addressed to Himself. The *σον* of the N.T. represents the *μον* of the O.T. Possibly the reading is due to the Aramaic Version of the Scriptures familiar to the contemporaries of Christ. But in any case only the divine Son of God could apply to Himself what was spoken of Jehovah.

11. ὁ δὲ μικρότερος. He that is less, either (1) than John or (2) than others. Those who are in the kingdom, who are brought nearer to God and have clearer spiritual knowledge of God, have higher privileges than the greatest of those who lived before the time of Christ.

12. ἀπὸ δὲ τῶν ιμαρῶν κ. τ. λ. Another point shewing the greatness of John, and also the beginning of the Kingdom: it was from the time of John's preaching that men began to press into the kingdom, and the earnest won their way in. For the preaching of John was the epoch to which all prophecy tended.

**βιάζεται.** Is forced, broken into, as a ship enters a harbour by breaking the boom stretched across the harbour's mouth. Cp. βιάσασθαι τὸν ἐκπλαστὸν (Thuc. vii. 72) of the Athenian fleet forcing its way out of the harbour at Syracuse. John's preaching was the signal for men to press into the kingdom—to adopt eagerly the new rule and life heralded by John and set forth by Christ.

**καὶ βιασταὶ ἀπῆλουστι.** The invaders, those who force their way in—the eager and enthusiastic followers of Christ seize the kingdom—win it as a prize of war.

**βιασταὶ.** Here only in N.T. one other instance of its occurrence is quoted (Philo, *de Agricultura*, p. 314, A.D. 40). Cp. the Pindaric βιαστὰς.

13. γάρ gives the reason why the wonderful growth of the kingdom should be witnessed now.

14. εἰ θελεῖ δέξασθαι. ‘The present unhappy circumstances in which John was placed seemed inconsistent with such a view of his mission’ (Meyer).

16. δύοια ἔστιν παιδίοις κ. τ. λ. If the grammatical form of the comparison be closely pressed, the interpretation must be that the children who complain of the others are the Jews who are satisfied neither with Jesus nor with John. The men of the existing generation appealed in turn to John and to Christ, and found no response in either. They blamed John for too great austerity, Jesus for neglect of Pharisaic exclusiveness and of ceremonial fasting.

But if the comparison be taken as applicable generally to the two terms, it may be explained by John first making an appeal, then Christ, and neither finding a response in the nation. This is the ordinary interpretation, and certainly agrees better with the facts, inasmuch as Christ and John made the appeal to the nation, not the nation to them.

It has been remarked that the joyous strain of the children, and the more genial mood of Christ, begin and end the passage, pointing to joyousness as the appropriate note of the Christian life.

18. μήτε ἐσθίων μήτε πίνων. μήτε not οὐτε, because it is not only that a matter of fact is stated, but the view which was taken of John's conduct.

Demosthenes was reproached for being a water drinker, ὡς ἔγω μὲν ὕδωρ πίνων εἰκέτως δύστροπος καὶ δύσκολός εἴμι τις ἀνθρώπος. *Phil.* II. 30.

19. For this adversative use of *καὶ*, see note ch. i. 19.

**δικαιοῦν.** Lit. ‘to make right,’ of a person to do him justice, give him what he deserves, either punishment (*Thuc.* III. 40. *Herod.* I. 100), or (later) acquittal: here, ‘was acquitted of folly.’ The aorist marks the result, or is the aorist of a customary act—a meaning expressed by the present tense in English.

ἢ σοφία is ‘divine wisdom,’ God regarded as the All-wise. The conception of a personified Wisdom is a growth of later Jewish thought, bringing with it many beautiful associations of Jewish literature, and hallowed by the use of the word in this sense by Christ.

ἀπὸ τῶν ἐργῶν. See critical notes, *supra*. *ἀπό*, which strictly marks result, is used of the instrument and of the agent in later Greek. Here the sense is: ‘the results justify the plan or method of divine providence.’

If the reading of the *textus receptus* be taken, *τέκνα τῆς σοφίας* = ‘the divinely wise.’ The spiritual recognise the wisdom of God, both in the austerity of John and in the loving mercy of Jesus, who descends to eat with publicans and sinners.

#### 20—24. THE CITIES THAT REPENTED NOT.

St Luke x. 13—15, where the words form part of the charge to the seventy disciples. It is instructive to compare the connection suggested by the two evangelists. In St Matthew the link is the rejection of Christ by the Jews—then by these favoured cities; in St Luke, the rejection of the Apostles as suggestive of the rejection of Jesus.

21. Χοραζεῖν is identified with Kerazeh, two and a half miles N. of Tell Hum. The ruins here are extensive and interesting; among them a synagogue built of hard black basalt and houses with walls still six feet high. *Recovery of Jerusalem*, p. 347.

**Βηθσαΐδα** (House of Fish), either on the Western shore of the Lake near Capernaum (see Map); or, in case there was only one place of that name (see note, chap. xiv. 13), it is Bethsaida Julias, so named by Herod Philip in honour of Julia, daughter of Augustus.

22. πλὴν. Connected probably with πλέον, πλεῖν. So ‘more than,’ ‘moreover,’ ‘further’ (*Curtius, Grk. Etym.*; *Ellicott, Phil.* i. 18; *Winer*, p. 552); or with πέλας, ‘besides,’ ‘apart from this,’ ‘only’ (*Hartung, Lightfoot, Phil.* iii. 16). (1) The rendering ‘moreover’ would suit this passage. (2) In others πλὴν almost = δλλά, ‘notwithstanding’ (the additional fact being often adversative); or (3) ‘except,’ constructed with genitive, or δι, or with ἢ. The first and last of these constructions favour the derivation from πλέον.

23. Καφαρναούμ. See map. Although Capernaum was truly exalted unto heaven in being our Lord’s ‘own city,’ the thought is rather of self-exaltation. The expressions recall *Isaiah* xiv. 13—15. Capern-

naum has exalted herself like Babylon—like Babylon she shall be brought low. The idea that Capernaum was literally on a height does not appear to be borne out by facts. Both the conjectural sites are marked low in the map published by the Palestine Exploration Fund.

### 25—27. THE REVELATION TO ‘BABES.’

St Luke x. 21—22, where the words are spoken on the return of the Seventy.

The close connection between this section and that which follows has been pointed out by Dean Perowne (*Expositor*, Vol. viii.). In this section two divine moral laws are set forth: (1) The revelation is made to humility. (2) The revelation is made through Christ alone. The invitation which follows (vv. 28—30) is given (1) not to the self-assertion of man, but to his need and the confession of that need, by One who is ‘meek and lowly in heart;’ (2) with a promise of rest to those, and those only, who take upon them Christ’s yoke and learn of Him.

**25. ἀποκριθεῖς.** This use of *ἀποκριθεῖς*, ‘answering,’ where no question precedes, is a Hebraism.

**ἔξομολογοῦμα.** Strictly, ‘to speak forth,’ ‘confess,’ *τὰς ἀμαρτίας*, ch. iii. 6; cp. Phil. ii. 11, then to ‘utter aloud’ praise or thanks, as here and Rom. xiv. 11 (quoted from Is. xiv. 23), *ὅτι εμοὶ κάμψει πᾶν γένους καὶ πᾶσα γλώσσα ἔξομολογήσεται τῷ θεῷ*.

**τοῦ οὐρανοῦ καὶ τῆς γῆς.** The expression points to God as the author of law in nature and in religion.

**ὅτι ἔκρυψας.** ‘That thou hidest,’ not by an arbitrary and harsh will, but in accordance with a law of divine wisdom. Truth is not revealed to the philosophical theorist, but the humility that submits to observe and follow the method of nature and working of God’s laws is rewarded by the discovery of truth. For this use of the aorist see note v. 27, last clause.

**ἀπὸ σοφῶν καὶ συνετῶν,** for the classical construction, *κρύπτει τὶ τινα*, or *τι πρὸς τινα*. There is a sense of separation in ‘concealment’ denoted by *ἀπό*. The secrets of the kingdom are not revealed to those who are wise in their own conceit, but to those who have the meekness of infants and the child-like eagerness for knowledge. In a special Jewish sense ‘the wise and prudent’ are the Scribes and Pharisees. In a purely Greek sense, *σοφοὶ καὶ συνετοὶ* are they to whom especially the apprehension of the highest truths belonged. *σοφία* is wisdom in its highest philosophic sense; it is the most exact of sciences—*ἀκριβεστάτη τῶν ἐπιστημῶν*, and is said *μὴ μόνον τὰ ἐκ τῶν ἀρχῶν εἰδέναι ἀλλὰ καὶ περὶ τὰς ἀρχὰς δληθεύειν* (Arist. *Eth. Nic.* vi. 7). *συνετοί* is ‘critical intelligence.’

**26. ναὶ δὲ πατέρῳ.** ‘Yea, Father (I thank thee), that,’ &c. Not as in A. V., ‘Even so, Father, for,’ &c. For the nominative in place of *locative* cp. *Soph. El.* 634,

*Ἐπαυρε δὴ σὺ θύμαθ' η παροῦσά μοι.*

**εὐδοκία.** ‘Pleasure,’ in the sense of resolve or determination (see note, ch. iii. 17). The divine plan of discovery and revelation is a subject of thankfulness.

27. **παρεδόθη.** Strictly, ‘*were delivered.*’ The A. V. translates the aorist by a present in this passage, by a perfect definite the similar expression, ch. xxviii. 18, ἔδθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. It is not always easy to determine the force of the aorist in the N. T. (1) In classical Greek the aorist is occasionally used where the English idiom would require the perfect definite. But in such cases it is not correct to say that the English perfect and the Greek aorist denote precisely the same temporal idea, but rather that in some instances the Greeks marked an action only as past where our idiom connects the past action with the present by the use of the perfect definite. (2) Again, when the Greek aorist *seems* to be used for the present, the explanation is: (a) either that the action is past, but only just past—a point of time expressed by the English present, but more accurately indicated in Greek by the use of the aorist; e.g. the Greeks said accurately *τι λέξεις;* what didst thou say? when the words have scarcely passed the speaker’s lips; in English it is natural to translate this by the less exact ‘what sayest thou?’ (β) Or the action is one of indefinite frequency. Here again the English present takes the place of the Greek aorist. But in this idiom also the aorist retains its proper force. The Greeks only cared to *express* a single occurrence of the act, but from that single occurrence *inferred* the repetition of it. It will be observed that these usages are due to the singular (α) exactness and (β) rapidity of Greek thought.

In later Greek some of this exactness was doubtless lost, the aorist coming more and more into use, being an ‘aggressive tense,’ as Buttmann calls it, till in modern Greek the synthetic perfect has disappeared.

It is, however, possible probably in every instance in the N. T. to refer the aorist to one or other of the above-named classical uses, even where (1) the perfect and aorist are used in the same clause. As in Acts xxii. 15, ἐώρακας = ‘hast seen’ (the image is still vividly present just now—past action connected with present time); καὶ ἤκουσας, ‘and didst hear’ (act regarded merely as past); so also in Jas. i. 24, κατενόσομεν γὰρ ἀντὸν καὶ ἀπελήλυθεν, the aorist marks the momentary act, the perfect the continuing effect. Cp. *Medea*, 293, οὐ νῦν με πρῶτον ἀλλὰ πολλάκις, Κρέον, | ἔβλαψε δόξα μεγάλα τ’ ἐργασται κακά, the effects of the evil remain *now*. Or (2) where the relation to the present is very close, as Luke xiv. 18, ἀγόρων ἦγόρασα...γυναῖκα ἔγημα = ‘I have bought...married;’ see above (1). Or (3) where *νῦν* or *νυνὶ* is joined to the aorist. Here the temporal particle denotes the present order or state of things as contrasted with the past, *not* the present moment; as Col. i. 21, *νυνὶ δὲ ἀποκατηλάγητε* [or *ἀποκατηλλαξεν*]. See Bp. Lightfoot, *ad loc.* Cp. 1 Peter ii. 25.

In this passage and ch. xxviii. 18, the act indicated by the aorist is placed in the eternal past, where the notion of time is lost, but as an eternal fact may be regarded as ever present, this aspect of the aorist is properly represented by the English present tense.

**ἐπιγνώσκει**, as distinguished from the simple verb, implies a further and therefore a more perfect and thorough knowledge. *ἴα ἐπιγνέσθης*, Luke i. 4, ‘that thou mayest perfectly know.’ *ἐπιγνωσίς* is used especially of the knowledge of God and of Christ as being the perfection of knowledge. Bp. Lightfoot, Col. i. 9.

### 28—30. REST FOR THE HEAVY LADEN.

These words of Jesus are preserved by St Matthew only. The connecting thought is, those alone shall know who desire to learn, those alone shall have rest who feel their burden. The babes are those who feel ignorant, the laden those who feel oppressed.

28. **Δέντε τρόπος με.** Jesus does not give rest to all the heavy laden, but to those of them who shew their want of relief by coming to Him. For δέντε see note ch. iv. 19.

**κοπιῶντες καὶ πεφορτισμένοι.** Answering through parallelism to the last line of the stanza—*δὲ γὰρ ἵνας κ.τ.λ.* The figure is from beasts of burden which either plough or draw chariots, wagons, &c., for which *κοπιῶντες* and *ἵνας* are appropriate words; or else carry burdens (*φορτισμένοι*).

29. **μάθετε ἀπὸ ἔμου.** i.e. ‘become my disciples,’ an idea also conveyed by the word *ἵνας*, which was used commonly among the Jews for the yoke of instruction. Stier quotes from the Mishna, ‘Take upon you the yoke of the holy kingdom.’ Men of Belial=‘Men without the yoke,’ ‘the uninstructed.’

**ὅτι πρᾶς είμι καὶ ταπεινός τῷ καρδίᾳ.** The character of Jesus described by Himself: cp. 2 Cor. x. 1, *παρακαλῶ ὑμᾶς διὰ τῆς πραύτητος καὶ ἐπιεικείας τοῦ Χριστοῦ.* It is this character that brings rest to the soul, and therefore gives us a reason why men should become His disciples.

**ἀνάπτασιν ταῖς ψυχαῖς ὑμῶν.** Cp. Jer. vi. 16, ‘Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.’

**ταῖς ψυχαῖς]** Not relief from *external* bodily toil.

30. **τὸ δορτίον μου ἔλαφρόν ἔστιν.** Contrast with this the burden of the Pharisees, ch. xxiii. 4, *φορτία βαρέα* [καὶ δυσβάστακτα].

## CHAPTER XII.

4. *ὁ* for *οὐς*. 6. *μείζων* for *μείζων*. 7. *Ἐλεος* for *Ἐλεον*; in these instances the *textus receptus* represents an unauthorised change to an easier construction or a more usual grammatical form.

31. The omission of *τοῖς ἀνθρώποις* after *οὐκ ἀφεθήσεται* is on the authority of the leading editors and has the sanction of the oldest MSS. and several versions. But, with the exception of N B, all the important Uncials contain the words, and their retention gives weight and solemnity to the clause.

35. **τῆς καρδίας** after *θησαυροῦ* is rightly rejected as a gloss.

## 1—13. THE OBSERVANCE OF THE SABBATH.

1. The disciples pluck ears of corn on the Sabbath. 2. A man with a withered hand cured on the Sabbath.

St Mark ii. 23—28, iii. 1—5; St Luke vi. 1—11.

1. ἐπορεύθη. St Luke has the less classical ἐγένετο διαπορεύεσθαι. τοῖς σάββασιν. For the form as if from a sing. σάββας -atos see Winer 73, τὸ σάββατον and τὰ σάββατα, whether in singular or plural, mean (1) the sabbath, ἐπὶ τῷ σαββάτῳ, Luke vi. 7. δψε δὲ σαββάτων, Matt. xxviii. 1. (2) The week, πρώτη σαββάτου, Mark xvi. 9. εἰς μίαν σαββάτων, Matt. xxviii. 1.

ἐπεινασαν. A late form for ἐπεινησαν. So πεινᾶν and πεινᾶ for Attic πεινῆν and πεινῆ.

ἥραντο τόλλειν στάχυας. The Pharisees, who seem to have been watching their opportunity, make the objection as soon as the disciples began what by Pharisaic rules was an unlawful act.

2. οὐκέ τις τοιεὶν ἐστι σαββάτῳ. This prohibition is a Pharisaic rule not found in the Mosaic Law. It was a principle with the Pharisees to extend the provisions of the Law and make minute regulations over and beyond what Moses commanded, in order to avoid the possibility of transgression. To pluck ears of corn was in a sense, the Pharisees said, to reap, and to reap on the Sabbath day was forbidden and punishable by death. These regulations did in fact make void the Law; e.g. the result of this particular prohibition was to contravene the intention or *motive* of the Sabbath. If sabbatical observances prevented men from satisfying hunger, the Sabbath was no longer a blessing but an injury to man.

3. Ahimelech, the priest at Nob, gave David and his companions five loaves of the shewbread (1 Sam. xxi. 1—7). ‘It is no improbable conjecture that David came to Nob either on the Sabbath itself, or when the Sabbath was but newly gone.’ Lightfoot, *Hor. Heb. ad loc.*

4. τοὺς ἄρτους τῆς προθέστως. Literally, ‘loaves of the setting forth,’ i.e. the bread that was set forth in the sanctuary. It was also called ‘continual bread’ as being set forth perpetually before the Lord, hence the Hebrew name, ‘bread of the presence.’ Twelve loaves or cakes were placed in two ‘piles’ (rather than ‘rows,’ Lev. xxiv. 6) on the ‘pure table’ every Sabbath. On each pile was put a golden cup of frankincense. See Exod. xxv. 30; Lev. xxiv. 6—8; Josephus, *Ant. III. 10. 7.*

τῆς προθέστως. This use of the attribute genitive is very frequent in the Hebrew language, which has few adjectives in proportion to the substantives. Adjectives of material are almost entirely wanting (Rödiger’s *Gesenius Hebr. Gram.* p. 236). The construction however belongs also to Greek syntax, μέλανα δ’ δοτρων...εὐφρόνη ‘starry night.’ Soph. *El.* 19. λευκῆς χόντρος πτέρυγι. *Ant.* 114. ‘a winging.’ See Donaldson, *Grk. Gr.* 454.

ἔξιν ἦν. A late analytic form for ἔξην.

5. ἀνέγνωτε. For the aor. see ch. v. 21 and xi. 27.

οἱ λεπεῖς...βεβηλοῦστιν. By labour in removing the shewbread, preparing fire for the sacrifice, and performing the whole temple service. ‘Not merely does the sacred *history* relate exceptional instances of necessity, but the *Law* itself ordains labour on the Sabbath as a duty’ (Stier).

βεβηλοῦσιν. The verb is late. βέβηλος (*βάω, βαίνω, βηλός*, ‘a threshold’) lit. = ‘allowable for all to tread,’ so common, profane.

6. μεῖον. The neuter gives the sense of indefinite greatness; cp. Luke xi. 32, πλεῖον Σολομῶν ὡδε, and Eur. *Ion*, 973, καὶ τὰ κρείσσων θυητὸς οὐσ' ὑπερόρδιμω, where τὰ κρείσσων is equivalent to τὸν θεόν.

7. εἰ δὲ ἔγγονετε. This form of the conditional sentence implies that the action of the protasis did not take place. The Pharisees did not recognise the true meaning of the prophet.

Ἐλεος θέλω καὶ οὐ θυσίαν. Quoted a second time, see ch. ix. 13. There is something more binding than the Law, and that is the principle which underlies the Law. The law rightly understood is the expression of God’s love to man. That love allowed the act of David, and the labour of the priests; ‘Shall it not permit my disciples to satisfy their hunger?’

The MSS. vary between θλεος and θλεων. In the classics θλεος is always masc., in Hellenistic Greek generally neuter, similar instances are πλούτος neut. 2 Cor. viii. 2; Phil. iv. 19 *alibi*, and ξῆλος neut. Phil. iii. 6 (Lachmann and Tischendorf).

10. χερά ἔχων ἤγράν, i.e. paralysed or affected by atrophy. St Luke has η̄ χειρά αὐτοῦ η̄ δεξιά.

εἰ does not introduce direct questions in Attic Greek. For this later use, compare Latin *an* and even *si*. The construction is probably due to an ellipse. Winer, 639.

11. In the other Synoptic Gospels the argument is different. ‘Is it lawful to do good on the Sabbath days, or to do evil? to save life or to kill?’ St Matthew states the argument that bears specially on the Jewish Law. St Luke, however, mentions the application of the same argument by our Lord on a different occasion, ch. xiv. 5. Our Lord’s answer is thrown into the form of a syllogism, the minor premiss and conclusion of which are left to be inferred in St Luke *loc. cit.*

12. διαφέρει. Cp. ch. x. 31, πολλῶν στρουθίων διαφέρετε ὑμεῖς.

#### 14—21. THE PHARISEES PLOT AGAINST JESUS, WHO RETIRES.

Mark iii. 6—12; Luke vi. 11, 12.

14. συμβούλιον ἔλαβον κατ’ αὐτοῦ. St Mark adds that the Herodians joined the Pharisees.

ὅπως αὐτὸν δπολέσσωται. This sequence of the subjunctive on the *historic tenses* is the established usage in Hellenistic Greek. For instances in the Classics see note, ch. xiv. 36. The use of the sub-

junction gradually displaced the optative mood, which does not exist in Modern Greek. In the N.T. it is somewhat rare. It occurs, (1) in conditional sentences; as, *αλλ' εἰ καὶ πάσχομε διὰ δικαιοσύνην*, *μακάροι*, 1 Pet. iii. 14. (2) In the expression of a wish; as, *μηδεὶς καρπὸν φάγοι*, Mark xi. 14, and the formula, *μὴ γένοτο*. (3) In indirect questions; as, *πρέξαντο συζητεῖν...τὸ τίς ἄρα εἴη ἐξ αὐτῶν*, Luke xxii. 23. (4) In a temporal sentence; once only, in *oratio obliqua*, Acts xxv. 16. (5) With *ἄν*, 'when subjective possibility is connected with a condition' (Winer), as Acts xvii. 18. (6) In strictly final sentences it does not occur; on the apparent instances, (a) Mark ix. 30, and xiv. 10, where there are strong reasons for regarding *γνῶι* and *ταραδότ* as subjunctive forms; and (β) Eph. i. 17, where the sentence introduced by *τινα* expresses the object of the prayer or wish; see Winer. p. 360, note 2, and p. 363.

15. *ἀνεχώρησεν ἐκεῖθεν*. See ch. x. 23. Jesus follows the principle which He laid down for his disciples' guidance.

17. *τὸ ρήθεν θιδ 'Ησαῖτον*. Is. xlvi. 1—4. The quotation follows the Hebr. with slight variation. After *ἔως ἂν ἐκβάλῃ...κρίσιν* a clause follows, expanding the thought of those words: 'His force shall not be abated nor broken. Until he hath firmly seated judgment in the earth' (Lowth's trans.). In the LXX., *Ιακώβ* and *Ισραὴλ* are inserted as subjects in the first clauses, and there are many verbal discrepancies.

18. *ὁ παῖς μου*. 'My servant.' In Isaiah's prophecy, either (1) 'the chosen one,' whom Jehovah raised 'from the north' (Is. xli. 25) to do his will, and bring about His people's deliverance from the Babylonish Captivity, or (2) the nation of Israel the worker out of Jehovah's purposes, in either case in an ultimate sense the Messiah.

*κρίσιν*. The Hebrew word (*mishpat*) is used in a wider sense than *κρίσις* denoting 'rule,' 'plan,' 'ordinance,' &c. Adhering, however, to the strict force of the Greek, we may regard *κρίσις* as the 'divine sentence or decree,' so the 'purpose' of God in the Gospel.

*τοῖς ξθνεστοῖς*. Possibly our Lord in His retirement addressed Himself more especially to the Gentiles—the Greeks, Phoenicians, and others, settled near the lake. 'They about Tyre and Sidon, a great multitude, ...came unto Him,' Mark iii. 8.

19. 20. These verses describe the gentleness and forbearance of Christ. He makes no resistance or loud proclamation like an earthly prince. The bruised reed and the feebly-burning wick may be referred to the failing lives which Jesus restores and the sparks of faith which He revives.

19. *ἐρίσει*. Here, only in N.T., it may be noted that in this citation there are three *ἄπαξ λεγόμενα* in N.T. *ἀπερίστει—ἐρίσειν—τύφομαι*, none of which occur in the LXX. version of the prophecy; the fut. *κατερίζει* is extremely rare, and the construction of *ἐλπίζειν* is found here only in N.T. The divergence from the LXX. points to an independent version, and the divergence from St Matthew's vocabulary points to some translator other than the Evangelist.

**ἀκούσα.** Late for middle form *ἀκούστειν*.

**ἐν ταῖς πλατείαις.** ‘In the open spaces’ of the city. Jesus had retired to the desert.

**20.** οὐς ὅν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, i.e. ‘until he makes his judgment triumph—until he brings it to victory.’ *ἐκβάλλειν* denotes the impulse of enthusiasm. See ch. ix. 38.

For *εἰς νίκος* the lit. rendering of the Hebr. is ‘to truth.’ Maldonatus suggests as an explanation of the discrepancy, a corruption in the Chaldaean text. But, on the other hand, *εἰς νίκος* expresses the general sense of the omitted words.

**21.** τῷ δύναμι αὐτοῦ. The LXX. reading, *ἐπὶ τῷ δύναμι*, nearly agrees with this. The Hebrew text has ‘for his law.’ It is hardly probable that the mistake should have arisen, as Maldonatus suggests, from the similarity of *νόμῳ* and *δύναμι*.

#### 22, 23. CURE OF A MAN WHO WAS BLIND AND DUMB.

Luke xi. 14—16.

St Luke omits to mention that the man was blind as well as dumb.

**23.** μήτι οὐτός ἐστιν ὁ γιός Δαυΐδ; This form of interrogation implies a negative answer. Those who can scarcely hope for an affirmative reply, naturally give a negative cast to their question. ‘Can this possibly (*τι*) be the son of David?’ But the question itself implies a hope. See Winer, p. 641, note 3, and p. 642; Jelf, § 873. 4, and Goodwin, *Moods and Tenses*, p. 84.

#### 24—30. THE CHARGE, ‘HE CASTETH OUT DEVILS BY BEELZEBUB.’ THE ANSWER OF JESUS.

Mark iii. 22—27; Luke xi. 15.

**24.** Βεελζεβούλ. See ch. x. 25.

**25.** πάσα βασιλεῖα μερισθεῖσα κ.τ.λ. Note that civil disputes destroy a nation, but a nation disunited, rent by factions, in the presence of a common enemy must fall. Here Satan’s kingdom is regarded as warring against the kingdom of God.

Observe the gradation of *βασιλεῖα—πόλις—οἰκία—Σατανᾶς*; it is a climax; the smaller the community the more fatal the division. Division in an individual is a contradiction in terms.

**27.** οἱ γιοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; The children are the disciples of the Pharisees, who either really possessed the power of casting out evil spirits, or pretended to have that power. In either case the argument of Jesus was unanswerable.

**28.** ἐν πνεύματι θεοῦ. ἐν δικτύλῳ θεοῦ (Luke).

**Ἐφθασεν ἐφ' ὑμᾶς.** ‘Came upon you,’ surprised you; aorist of immediate past. *φθάνειν*, from its classical force of ‘anticipating,’ or ‘coming before others,’ passes to that of simply coming and arriving at a place. This was indeed probably the original meaning of the

word (Geldart, *Mod. Greek*, p. 206). It is also the modern meaning; προφθάνειν being used in the sense of 'to anticipate.' But in such a phrase as ἔφθασα τὸ ἀτμόπλοιον, 'I caught the steamer,' a trace of the prevailing classical use is discerned. Both senses are found in N.T. For the first, 1 Thess. iv. 15, οὐ μὴ φθάσωμεν τὸς κοιμηθέντας, for the second, Rom. ix. 31, 'Ισραὴλ δὲ διώκων νόμου δικαιούντης εἰς νόμον οὐκ ἔφθασεν. In 2 Cor. x. 14, φθάνειν is synonymous with ἐφικνεῖσθαι.

29. Not only is Satan not an ally, but he is an enemy and a vanquished enemy.

τὰ σκεύη. Including τὴν πανοπλίαν ἐφ' ὃ ἐπεποίθει, as well as the τὰ ὑπάρχοντα of St Luke—his goods and furniture, his armour and equipment generally. Cp. Is. liii. 12, τῶν ἵσχυρῶν μερεῖ σκύλα (LXX).

30. ὁ μὴ ὃν μετ' ἔμοι καὶ ἔμοι ἔστιν] The thought of the contest between Christ and Satan is continued. Satan is not divided against himself, neither can Christ be. Neutrality is impossible in the Christian life. It must be for Christ or against Christ. The metaphor of gathering and scattering may be from collecting and scattering a flock of sheep, as καὶ ὁ λύκος ἀπάρτει αὐτὰ καὶ σκορπίζει τὰ πρόβατα (John x. 12), or from gathering and squandering wealth, money, &c., the resources given by God to his stewards to spend for him: cp. Luke xvi. 1, διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτῷ.

σκορπίζειν, an Ionic word for the Attic σκεδίννυμι. It is found in Lucian, Strabo and other late writers (Lob. *Phryn*. 218).

### 31—37. BLASPHEMING AGAINST THE HOLY GHOST.

31. Σὺ τούτο. The conclusion of the whole is—you are on Satan's side, and *knowingly* on Satan's side, in this decisive struggle between the two kingdoms, and this is blasphemy against the Holy Ghost—an unpardonable sin.

This answer is thrown into a poetical form, often observable in the more solemn, or (in human language) the more studied utterances of Christ. Two couplets are followed by a fifth line (*οὔτε ἐν τούτῳ μᾶλλοντι*) which affects each one of the preceding lines.

This charge was not brought forward for the first time. For a while it may have been passed over in silence. When the season for utterance came the manner as well as the meaning of the words would fix themselves for ever in the memory of the listeners.

32. Ἐς δ' ἦν εἴπη καὶ τὸν πνεῦματος τὸν δύον. To speak against the Holy Ghost is to speak against the clear voice of conscience, to call good evil and light darkness, to pursue goodness as such with malignity and hatred. Such sin, or sinful state, cannot be forgiven since from its very nature it excludes the idea of repentance. Jesus, who saw the heart, knew that the Pharisees were insincere in the charge which they brought against Him. They were attributing to Satan what they knew to be the work of God. Their former

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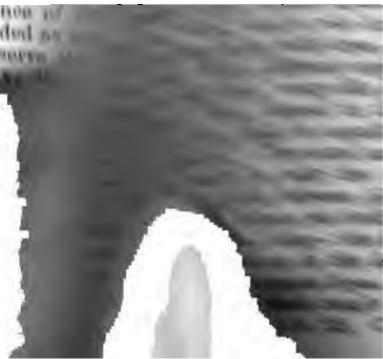
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the actual scene of judgment, Matt. xxv. 34—45. For the change from the generic *ἀνθρωποι* to the specializing 2nd person sing. in v. 37 see ch. vii. 7, 8.

The above interpretation harmonises better with facts, for *ἔργα* as well as *ρήματα* will come into account on the last day.

### 38—42. THE PHARISEES ASK FOR A SIGN.

St Luke xi. 16, 29—32. St Luke omits, or at least does not state explicitly, the special application of the sign given in v. 40, to understand which required a knowledge of the Jewish prophets which would be lacking to St Luke's readers.

**38. θελομένοις ἀπό σου σημείον ιδεῖν.** This is the second expedient taken by the Pharisees after their resolution to destroy Jesus.

**39. μοιχαλίς,** estranged from God; a figure often used by the Prophets to express the defection of Israel from Jehovah. Cp. ch. xvi. 4 and Is. i. 21, πῶς ἐγένετο πόρη πόλις πιστὴ Σιών πλήρης κρίσεως; and Is. lvii. 3.

**40.** Jonah is a sign (1) as affording a type of the Resurrection, (2) as a preacher of righteousness to a people who needed repentance as this generation needs it.

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The O.T. rendering is more accurate, 'the fish's belly' (Jonah ii. 1), 'a great fish,' (Jonah i. 17). It is scarcely needful to note that there are no whales in the Mediterranean.

**41. διαστήσονται κ.τ.λ.,** 'Shall stand up in the judgment, (i.e. in the day of judgment) beside.' When on the day of judgment the Ninevites stand side by side with the men of that generation, they will by their penitence condemn the impenitent Jews.

**εἰς τὸ κήρυγμα.** Cp. *εἰς διαταγὰς ἀγγέλων*, Acts viii. 53. In both instances *εἰς* appears to be equivalent to *ἐν*. The two prepositions were originally identical in form and meaning -*εν*s. In proof of this cp. *διμειψέν* ἐν κοιλότερον *ὑπόποτος θεοῦ*. Pind. *Pyth.* v. 37. In later Greek the two forms are interchanged: δῶν *εἰς τὸν κόλπον τοῦ πατρός*, John i. 18. Ή' αὐτὸς λόγη *εἰς σκάφην*, Epict. iii. 22, 71. On the other hand, *ἐν* for *εἰς*, as *ἐπιστρέψαι αἰπεῖτες ἐν φρονήσει δικαίων*, Luke i. 17. *ἀπελθεῖν ἐν βαλανεῖφ*, Epict. i. 11, 32. See Donaldson's *Greek Grammar*, p. 510. Clyde's *Greek Syntax*, § 83, obs. 4.

**42. βασίλισσα νότου.** 'The Queen of the South.' So correctly and not a queen of the South as some translate. The absence of the definite article in the original is due to the influence of the Hebrew idiom. For an account of the queen of Sheba or Southern Arabia, see <sup>1</sup> Kings x. 1.

**βασίλισσα.** This form is found in all the late authors for the classical *βασίλεια*. See Lobeck. *Phryne*, 96.

attacks against the Son of man had excuse; for instance, they might have differed conscientiously on the question of sabbath observance, now they have no excuse.

33. ή ποιήσατε τὸ δένδρον καλόν κ.τ.λ. The meaning and connection are; ‘Be honest for once; represent the tree as good, and its fruit as good, or the tree as evil and its fruit as evil; either say that I am evil and that my works are evil, or, if you admit that my works are good, admit that I am good also and not in league with Beelzebub.’

34. γεννήματα ἔχινῶν. Cp. ch. iii. 7. Here the argument is turned round against the Pharisees: ‘your words and works are evil, and spring from an evil source.’

The burst of indignation after an argument calmly stated resembles the turn in St Stephen’s speech (Acts vii. 51) σκληροτράχηλοι, καὶ ἀπερτυμητοὶ κ.τ.λ.

πῶς δύνασθε ἀγαθὰ λαλεῖν κ.τ.λ. Closely connected with the preceding thought, but further illustrated by two figures—the overflow as of a cistern, and the abundance of a treasury.

περίσσευμα. Cp. περίσσεύματα κλασμάτων. Mark viii. 8. Here words are regarded as the overflow of the heart.

35. ἐκβάλλει expresses vigorous and enthusiastic teaching and influence.

θησαυροῦ. Treasury or storehouse. Cp. ch. ii. 11.

36. ἀργόν, without result (*a* and *εργον*, cp. the frequent rhetorical contrast between *λόγος* and *ἔργον*, also between *ρῆμα* and *ἔργον*, as Soph. O. C. 873; Thuc. v. 111), so ‘useless,’ ‘ineffective,’ and by *litotes* ‘harmful,’ ‘pernicious.’ Cp. τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκέτους. Eph. v. 11. Words must be not only not evil, but they must be actively good. The same principle rules the decision at the final judgment (ch. xxv. 45).

ἀποδώσουσιν λόγον...ἐκ γὰρ τῶν λόγων σου..ἐκ τῶν λόγων σου. Note the repeated λόγον...λόγων...λόγων. The English Version by translating *ρῆμα*, ‘word,’ and *ἐκ τῶν λόγων σου*, ‘from thy words,’ regards *ρῆμα* as synonymous with *λόγος*, and translates as if *ἐκ τῶν ρῆμάτων* were read. But a different explanation may suggest itself if the passage be read thus: ‘every idle *ρῆμα* that men shall speak, they shall render a λόγος thereof in the day of judgment; for from thy own λόγοι thou shalt be acquitted and by thy own λόγοι thou shalt be condemned.’ The sound and rhythm of the sentence almost compel the reader to refer the same meaning to λόγον and λόγων and to distinguish between *ρῆμα* and λόγων. λόγος is the ‘reasoned word,’ the defence put forth by the individual in the day of judgment for this special thing—‘the idle expression;’ the plural λόγοι denotes the various points in the defence. In this view γὰρ introduces the reason for ἀποδώσουσιν λόγον. Acquittal or condemnation shall be the result (*ἐκ*) of each man’s defence, *ἐκ τοῦ στύσατός σου κρινῶ σε πονηρὲ δοῦλε*, Luke xix. 22. Cp. too the description of

the actual scene of judgment, Matt. xxv. 34—45. For the change from the generic *ἀνθρωποι* to the specializing 2nd person sing. in v. 37 see ch. vii. 7, 8.

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## 43—45. A FIGURE TO ILLUSTRATE THE SURPASSING WICKEDNESS OF THE DAY.

Luke xi. 24—26, where the connection is different. St Luke, as usual, omits the direct application to Israel.

This short parable explains the supreme wickedness of the present generation. And herein lies the connection. The Jews of former times were like a man possessed by a single demon, the Jews of the day are like a man possessed by many demons. And this is in accordance with a moral law. If the expulsion of sin be not followed by real amendment of life, and perseverance in righteousness, a more awful condition of sinfulness will result. See note v. 45.

43. οὐ, ‘but,’ introducing the explanation of the facts stated. The connection is obscured in A.V. by the omission of the particle.

*δνόθρων τόπων.* The waterless desert uninhabited by man was regarded by the Jews as the especial abode of evil spirits.

44. σχολάζοντα. Properly ‘at leisure.’ There must be no leisure in the Christian life; to have cast out a sin does not make a man safe from sin. Christians are *οι σωζόμενοι* not *οι σωσαμένοι*.

45. ούτως ἐσται καὶ τῇ γενεῇ ταύτῃ. Israel had cast forth the demon of idolatry—the sin of its earlier history, but worse demons had entered in—the more insidious and dangerous sins of hypocrisy and hardness of heart.

## 46—50. JESUS IS SOUGHT BY HIS MOTHER AND BRETHREN. THE TRUE MOTHER AND BRETHREN OF JESUS.

Mark iii. 31—35; Luke viii. 19—21.

The account is given with very slight variation by the three Synoptists. But see Mark iii. 21 and 30, 31, where a *motive* is suggested—‘When his friends heard of it, they went out to lay hold on Him: for they said, He is beside Himself’ (v. 21). It would seem that the Pharisees, on the pretext that Jesus had a demon, had persuaded His friends to secure Him. This was another device to destroy Jesus, see vv. 14 and 38.

47. οι ἀδελφοί σου. It is a point of controversy whether these were (1) the own brothers of Jesus, sons of Joseph and Mary, or (2) sons of Joseph by a former marriage, or (3) cousins, sons of a sister of Mary.

The names of the ‘brethren’ are given ch. xiii. 55, where see note.

It may be observed in regard to this question that the nearer the relationship of the *ἀδελφοί* to Jesus is held to be, the more gracious are the words of Christ, and the nearer the spiritual kinship which is compared to the human brotherhood.

49. Ιδοὺ η μήτηρ μου καὶ οἱ ἀδελφοί μου. The new life subverts the *old relationships*. By the spiritual birth new ties of kindred are established.

50. ὅστις γὰρ ἀν ποιήσῃ κ.τ.λ. ‘These which hear the word of God and do it’ (Luke viii. 21).

τοῦ ἐν οὐρανοῖς. The addition is important. ‘Not those who do the will of my earthly father, but those who do the will of my heavenly Father are brethren.’ The essence of sonship is obedience, and obedience to God constitutes brotherhood to Jesus who came to do τὸ θέλημα τοῦ πέμψατος. John vi. 38.

### CHAPTER XIII.

2. πλοῖον, for τὸ πλοῖον. Here there is no mention of the particular boat used by Christ and his disciples.

15. λάσομαι, for λισωμαι. The latter reading is due to the influence of grammatical uniformity, or an *itacism*, confusion of vowels that have a similar sound.

18. σπείρωντος, for σπείροντος. 24. σπείραντι for σπείροντι. The first change is less well supported than the second, but the tendency to assimilate in the first case to ὁ σπείρων (*v.* 3) would be greater.

25. ἐπίσπειρεν for ἐσπειρεν. The simple verb has large MS. support, but there would be great probability of losing the preposition in transcribing, and very little of its insertion if not in original text. For effect on sense see note *infra*.

35. The insertion of Ἡσαίου before τοῦ προφήτου, a mistaken gloss, has very slender authority, N being the only uncial that contains the reading.

40. There is strong support for καλεῖα instead of κατακαλεῖα which may have been influenced by *v.* 30.

48. ἀγγη for ἀγγεῖα, on good authority. ἀγγεῖα an explanation of the rarer form ἀγγη.

51. λέγει αὐτοῖς ὁ Ἰησοῦς. Omitted in the oldest uncials N B D, appears in C and with the later uncials. The harshness of the construction without these words goes to prove a later insertion.

52. τῷ βασιλεἴα has the best authority and is the more difficult reading. εἰς τῷ βασιλεῖαν was probably a marginal note.

### 1—9. JESUS TEACHES IN PARABLES. THE PARABLE OF THE SOWER.

Mark iv. 1—9; Luke viii. 4—9.

1. ἐκαθῆτο. The usual position of a Jewish teacher.

παρὰ τὴν θαλασσαν. At the N. end of the Lake of Gennesaret there are small creeks or inlets ‘where the ship could ride in safety only a few feet from the shore, and where the multitudes seated on both sides and before the boat could listen without distraction or fatigue. As if on purpose to furnish seats, the shore on both sides of these narrow inlets is piled up with smooth boulders of basalt.’ Thomson, *Land and Book*, p. 356.

**ἐπιγνωσκει**, as distinguished from the simple verb, implies a further and therefore a more perfect and thorough knowledge. *ἴνα ἐπιγνῷς*, Luke i. 4, ‘that thou mayest perfectly know.’ *ἐπίγνωσις* is used especially of the knowledge of God and of Christ as being the perfection of knowledge. Bp. Lightfoot, Col. i. 9.

### 28—30. REST FOR THE HEAVY LADEN.

These words of Jesus are preserved by St Matthew only. The connecting thought is, those alone shall know who desire to learn, those alone shall have rest who feel their burden. The babes are those who feel ignorant, the laden those who feel oppressed.

**28. Δεῦτε πρός με.** Jesus does not give rest to all the heavy laden, but to those of them who shew their want of relief by coming to Him. For δεῦτε see note ch. iv. 19.

**κοτῶντες καὶ τεφορτισμένοι.** Answering through parallelism to the last line of the stanza—οἱ γάρ ἤνγος κ.τ.λ. The figure is from beasts of burden which either plough or draw chariots, wagons, &c., for which κοτῶντες and ἤνγος are appropriate words; or else carry burdens (*φορτία*).

**29. μάθετε ἀπ' ἐμοῦ.** i.e. ‘become my disciples;’ an idea also conveyed by the word ἤνγος, which was used commonly among the Jews for the yoke of instruction. Stier quotes from the Mishna, ‘Take upon you the yoke of the holy kingdom.’ Men of Belial=‘Men without the yoke,’ ‘the uninstructed.’

**ὅτι πράτης είμι καὶ ταπεινὸς τῇ καρδίᾳ.** The character of Jesus described by Himself: cp. 2 Cor. x. 1, παρακαλῶ ὑμᾶς διὰ τῆς πραύτητος καὶ ἐπιεικεῖας τοῦ Χριστοῦ. It is this character that brings rest to the soul, and therefore gives us a reason why men should become His disciples.

**ἀνάπτανσι ταῖς ψυχαῖς ὑμῶν.** Cp. Jer. vi. 16, ‘Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.’

[**ταῖς ψυχαῖς**] Not relief from *external* bodily toil.

**30. τὸ φορτίον μου ἔλαφρόν ἔστιν.** Contrast with this the burden of the Pharisees, ch. xxiii. 4, φορτία βαρέα [καὶ δυσβάστακτα].

### CHAPTER XII.

**4.** ὁ for οὐς. **6.** μεῖζον for μείζων. **7.** Εἰλεος for Εἰλεον; in these instances the *textus receptus* represents an unauthorised change to an easier construction or a more usual grammatical form.

**31.** The omission of τοῖς ἀνθρώποις after οὐκ ἀφεθήσεται is on the authority of the leading editors and has the sanction of the oldest MSS. and several versions. But, with the exception of N B, all the important Uncials contain the words, and their retention gives weight and solemnity to the clause.

**35.** τῆς καρδίας after θησαυροῦ is rightly rejected as a gloss.

## 1—13. THE OBSERVANCE OF THE SABBATH.

1. The disciples pluck ears of corn on the Sabbath. 2. A man with a withered hand cured on the Sabbath.

St Mark ii. 23—28, iii. 1—5; St Luke vi. 1—11.

1. ἐπορεύθη. St Luke has the less classical ἐγένετο διαπορεύεσθαι. τοῖς σάββασιν. For the form as if from a sing. σάββας -atos see Winer 73. τὸ σάββατον and τὰ σάββατα, whether in singular or plural, mean (1) the sabbath, ἐν τῷ σαββάτῳ, Luke vi. 7. οὐκε δὲ σαββάτων, Matt. xxviii. 1. (2) the week, τρίτη σαββάτου, Mark xvi. 9. εἰς μέλαν σαββάτων, Matt. xxviii. 1.

ἐπεινασαν. A late form for ἐπεινασαν. So πεινᾶν and πεινᾶ for Attic πεινῆ and πεινῆ.

ἥρξαντο τὸλμει στάχνας. The Pharisees, who seem to have been watching their opportunity, make the objection as soon as the disciples began what by Pharisaic rules was an unlawful act.

2. οὐκ ἔξετιν τοιεῦ ἐν σαββάτῳ. This prohibition is a Pharisaic rule not found in the Mosaic Law. It was a principle with the Pharisees to extend the provisions of the Law and make minute regulations over and beyond what Moses commanded, in order to avoid the possibility of transgression. To pluck ears of corn was in a sense, the Pharisees said, to reap, and to reap on the Sabbath day was forbidden and punishable by death. These regulations did in fact make void the Law; e.g. the result of this particular prohibition was to contravene the intention or *motive* of the Sabbath. If sabbatical observances prevented men from satisfying hunger, the Sabbath was no longer a blessing but an injury to man.

3. Ahimelech, the priest at Nob, gave David and his companions five loaves of the shewbread (1 Sam. xxi. 1—7). ‘It is no improbable conjecture that David came to Nob either on the Sabbath itself, or when the Sabbath was but newly gone.’ Lightfoot, *Hor. Heb. ad loc.*

4. τοὺς ἄρτους τῆς προθέσεως. Literally, ‘loaves of the setting forth,’ i.e. the bread that was set forth in the sanctuary. It was also called ‘continual bread’ as being set forth perpetually before the Lord, hence the Hebrew name, ‘bread of the presence.’ Twelve loaves or cakes were placed in two ‘piles’ (rather than ‘rows,’ Lev. xxiv. 6) on the ‘pure table’ every Sabbath. On each pile was put a golden cup of frankincense. See Exod. xxv. 30; Lev. xxiv. 6—8; Josephus, *Ant.* iii. 10. 7.

τῆς προθέσεως. This use of the attribute genitive is very frequent in the Hebrew language, which has few adjectives in proportion to the substantives. Adjectives of material are almost entirely wanting (Rödiger’s *Gesenius Hebr. Gram.* p. 236). The construction however belongs also to Greek syntax, μέλανα δ’ δοτρων...εὐφρόνη ‘starry night.’ Soph. *El.* 19. λευκῆς χώρας πτέρυγι. *Ant.* 114. ‘a wingy wing.’ See Donaldson, *Grk. Gr.* 454.

ἔξδν ἦν. A late analytic form for ἔξῆν.

5. ἀνέγνωτε. For the aor. see ch. v. 21 and xi. 27.

οἱ λεπεῖς...βεβηλοῦσιν. By labour in removing the shewbread, preparing fire for the sacrifice, and performing the whole temple service. ‘Not merely does the sacred *history* relate exceptional instances of necessity, but the *Law* itself ordains labour on the Sabbath as a duty’ (Stier).

βεβηλοῦσιν. The verb is late. βέβηλος (*βάω*, *βαίνω*, *βηλός*, ‘a threshold’) lit. = ‘allowable for all to tread,’ so common, profane.

6. μεῖζον. The neuter gives the sense of indefinite greatness; cp. Luke xi. 32, πλεῖον Σολομῶν ὡδε, and Eur. *Ion*, 973, καὶ πᾶς τὰ κρέσσων θυητὸς οὐστὸς ὑπερόρδαμω, where τὰ κρέσσων is equivalent to τὸν θεόν.

7. εἰ δὲ ἔγγονοι. This form of the conditional sentence implies that the action of the protasis did not take place. The Pharisees did not recognise the true meaning of the prophet.

Ἐλεος θέλω καὶ οὐ θυσίαν. Quoted a second time, see ch. ix. 13. There is something more binding than the Law, and that is the principle which underlies the Law. The law rightly understood is the expression of God’s love to man. That love allowed the act of David, and the labour of the priests; ‘Shall it not permit my disciples to satisfy their hunger?’

The MSS. vary between Ἐλεος and Ελεων. In the classics Ἐλεος is always masc., in Hellenistic Greek generally neuter, similar instances are πλούτος neut. 2 Cor. viii. 2; Phil. iv. 19 *alibi*, and ξῆλος neut. Phil. iii. 6 (Lachmann and Tischendorf).

10. χερά ἔχων ξηράν, i.e. paralysed or affected by atrophy. St Luke has η̄ χειρ αὐτοῦ η̄ δεξιά.

εἰ does not introduce direct questions in Attic Greek. For this later use, compare Latin *an* and even *si*. The construction is probably due to an ellipse. Winer, 639.

11. In the other Synoptic Gospels the argument is different. ‘Is it lawful to do good on the Sabbath days, or to do evil? to save life or to kill?’ St Matthew states the argument that bears specially on the Jewish Law. St Luke, however, mentions the application of the same argument by our Lord on a different occasion, ch. xiv. 5. Our Lord’s answer is thrown into the form of a syllogism, the minor premiss and conclusion of which are left to be inferred in St Luke *loc. cit.*

12. διαφέρει. Cp. ch. x. 31, πολλῶν στρουθίων διαφέρετε ὑμεῖς.

#### 14—21. THE PHARISEES PLOT AGAINST JESUS, WHO RETIRES.

Mark iii. 6—12; Luke vi. 11, 12.

14. συμβούλιον θλαψον κατ’ αὐτοῦ. St Mark adds that the Herodians joined the Pharisees.

ὅπως αὐτὸν δπολέσσωσιν. This sequence of the subjunctive on *the historic tense* is the established usage in Hellenistic Greek. For *instances in the Classics* see note, ch. xiv. 36. The use of the sub-

junction gradually displaced the optative mood, which does not exist in Modern Greek. In the N.T. it is somewhat rare. It occurs, (1) in conditional sentences; as, *αλλ' εἰ καὶ πάσχοιτε διὰ δικαιουόντων*, *μακάροις*, 1 Pet. iii. 14. (2) In the expression of a wish; as, *μηδεὶς καρπὸν φάγοι*, Mark xi. 14, and the formula, *μή γένοιτο*. (3) In indirect questions; as, *ἥξεντο συζητεῖν... τὸ τίς ἄρα εἴη ἐξ αὐτῶν*, Luke xxii. 23. (4) In a temporal sentence; once only, in oratio obliqua, Acts xxv. 16. (5) With *ἄν*, 'when subjective possibility is connected with a condition' (Winer), as Acts xvii. 18. (6) In strictly final sentences it does not occur; on the apparent instances, (a) Mark ix. 30, and xiv. 10, where there are strong reasons for regarding *γνοῖ* and *παραδοῖ* as subjunctive forms; and (β) Eph. i. 17, where the sentence introduced by *τινα* expresses the object of the prayer or wish; see Winer. p. 360, note 2, and p. 363.

15. *ἀνεχώρησεν ἑκάθευν*. See ch. x. 23. Jesus follows the principle which He laid down for his disciples' guidance.

17. *τὸ δῆθεν διὰ Ἡσαντο*. Is. xlvi. 1—4. The quotation follows the Hebr. with slight variation. After *Ἐώς ἀνὲ ἐκβαλλεῖ... κρίσιν* a clause follows, expanding the thought of those words: 'His force shall not be abated nor broken. Until he hath firmly seated judgment in the earth' (Lowth's trans.). In the LXX., *Ιακὼβ* and *Ισραὴλ* are inserted as subjects in the first clauses, and there are many verbal discrepancies.

18. *ὁ παῖς μου*. 'My servant.' In Isaiah's prophecy, either (1) 'the chosen one,' whom Jehovah raised 'from the north' (Is. xli. 25) to do his will, and bring about His people's deliverance from the Babylonish Captivity, or (2) the nation of Israel the worker out of Jehovah's purposes, in either case in an ultimate sense the Messiah.

*κρίσις*. The Hebrew word (*mishpat*) is used in a wider sense than *κρίσις* denoting 'rule,' 'plan,' 'ordinance,' &c. Adhering, however, to the strict force of the Greek, we may regard *κρίσις* as the 'divine sentence or decree,' so the 'purpose' of God in the Gospel.

*τοῖς θύνεσιν*. Possibly our Lord in His retirement addressed Himself more especially to the Gentiles—the Greeks, Phœnicians, and others, settled near the lake. 'They about Tyre and Sidon, a great multitude,...came unto Him,' Mark iii. 8.

19, 20. These verses describe the gentleness and forbearance of Christ. He makes no resistance or loud proclamation like an earthly prince. The bruised reed and the feebly-burning wick may be referred to the failing lives which Jesus restores and the sparks of faith which He revives.

19. *ἐρίσει*. Here, only in N.T., it may be noted that in this citation there are three *ἄπαξ λεγόμενα* in N.T. *αἱρετίζειν—ἐρίζειν—τύφοιαν*, none of which occur in the LXX. version of the prophecy; the fut. *καρέαζει* is extremely rare, and the construction of *ἐλπίζειν* is found here only in N.T. The divergence from the LXX. points to an independent version, and the divergence from St Matthew's vocabulary points to some translator other than the Evangelist.

ἀκούστα. Late for middle form ἀκούστεται.

ἐν ταῖς πλατείαις. ‘In the open spaces’ of the city. Jesus had retired to the desert.

20. ἡστὸν ἐκβάλλῃ εἰς νῦκος τὴν κρίσιν, i.e. ‘until he makes his judgment triumph—until he brings it to victory.’ ἐκβάλλειν denotes the impulse of enthusiasm. See ch. ix. 38.

For *εἰς νῦκος* the lit. rendering of the Hebr. is ‘to truth.’ Maldonatus suggests as an explanation of the discrepancy, a corruption in the Chaldaean text. But, on the other hand, *εἰς νῦκος* expresses the general sense of the omitted words.

21. τῷ δόνματι αὐτοῦ. The LXX. reading, *ἐπὶ τῷ δόνματι*, nearly agrees with this. The Hebrew text has ‘for his law.’ It is hardly probable that the mistake should have arisen, as Maldonatus suggests, from the similarity of *νῦκος* and *δόνματι*.

#### 22, 23. CURE OF A MAN WHO WAS BLIND AND DUMB.

Luke xi. 14—16.

St Luke omits to mention that the man was blind as well as dumb.

23. μήτι οὗτός ἐστιν ὁ γίγης Δαυεῖς; This form of interrogation implies a negative answer. Those who can scarcely hope for an affirmative reply, naturally give a negative cast to their question. ‘Can this possibly (*τι*) be the son of David?’ But the question itself implies a hope. See Winer, p. 641, note 3, and p. 642; Jelf, § 873. 4, and Goodwin, *Moods and Tenses*, p. 84.

#### 24—30. THE CHARGE, ‘HE CASTETH OUT DEVILS BY BEELZEBUB.’ THE ANSWER OF JESUS.

Mark iii. 22—27; Luke xi. 15.

24. Βεελζεβούλ. See ch. x. 25.

25. πᾶσα βασιλεία μερισθεῖσα κ.τ.λ. Not that civil disputes destroy a nation, but a nation disunited, rent by factions, in the presence of a common enemy must fall. Here Satan’s kingdom is regarded as warring against the kingdom of God.

Observe the gradation of *βασιλεία—πόλις—οἰκία—Σατανᾶς*; it is a climax; the smaller the community the more fatal the division. Division in an individual is a contradiction in terms.

27. οἱ νιοὶ ὑμῶν ἐν τίνι ἐκβάλλονται; The children are the disciples of the Pharisees, who either really possessed the power of casting out evil spirits, or pretended to have that power. In either case the argument of Jesus was unanswerable.

28. ἐν πνεύματι θεοῦ. ἐν δακτύλῳ θεοῦ (Luke).

Ἐφθασεν ἐφ' ὑμῶν. ‘Came upon you,’ surprised you; aorist of immediate past. φθάνειν, from its classical force of ‘anticipating,’ or ‘coming before others,’ passes to that of simply coming and arriving at a place. This was indeed probably the original meaning of the

word (*Geldart, Mod. Greek*, p. 206). It is also the modern meaning; προφθάνειν being used in the sense of ‘to anticipate.’ But in such a phrase as ἔφθασα τὸ ἀγωνίστοιν, ‘I caught the steamer,’ a trace of the prevailing classical use is discerned. Both senses are found in N.T. For the first, 1 Thessa. iv. 15, οὐ μὴ φθάσωμεν τὸν κοιμηθέντας, for the second, Rom. ix. 31, Ἰσραὴλ δὲ διώκων νόμου δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν. In 2 Cor. x. 14, φθάνειν is synonymous with ἐφικνεῖσθαι.

29. Not only is Satan not an ally, but he is an enemy and a vanquished enemy.

τὰ σκείνη. Including τὴν πανοπλίαν ἐφ' ὃ ἐπεπολθεῖ, as well as the τὰ ὑπάρχοντα of St Luke—his goods and furniture, his armour and equipment generally. Cp. Is. liii. 12, τῶν ἰσχυρῶν μεριεὶ σκῆλα (LXX).

30. ὁ μὴ ὁν μερὶς κατ' ἔμον ἔστιν] The thought of the contest between Christ and Satan is continued. Satan is not divided against himself, neither can Christ be. Neutrality is impossible in the Christian life. It must be for Christ or against Christ. The metaphor of gathering and scattering may be from collecting and scattering a flock of sheep, as καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ πρόβατα (John x. 12), or from gathering and squandering wealth, money, &c., the resources given by God to his stewards to spend for him: cp. Luke xvi. 1, διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

σκορπίζειν, an Ionic word for the Attic σκεδάννυμι. It is found in Lucian, Strabo and other late writers (Lob. *Phryn.* 218).

### 31—37. BLASPHEMING AGAINST THE HOLY GHOST.

31. διὰ τοῦτο. The conclusion of the whole is—you are on Satan's side, and *knowingly* on Satan's side, in this decisive struggle between the two kingdoms, and this is blasphemy against the Holy Ghost—an unpardonable sin.

This answer is thrown into a poetical form, often observable in the more solemn, or (in human language) the more studied utterances of Christ. Two couplets are followed by a fifth line (*οὔτε ἐν τούτῳ... μέλλοντι*) which affects each one of the preceding lines.

This charge was not brought forward for the first time. For a while it may have been passed over in silence. When the season for utterance came the manner as well as the meaning of the words would fix themselves for ever in the memory of the listeners.

32. ὅς δ' ἀνὴρ κατὰ τοῦ πνεύματος τοῦ διγοῦ. To speak against the Holy Ghost is to speak against the clear voice of conscience, to call good evil and light darkness, to pursue goodness as such with malignity and hatred. Such sin, or sinful state, cannot be forgiven since from its very nature it excludes the idea of repentance. Jesus, who saw the heart, knew that the Pharisees were *insincere* in the charge which they brought against Him. They were attributing to Satan what they knew to be the work of God. Their former

attacks against the Son of man had excuse; for instance, they might have differed conscientiously on the question of sabbath observance, now they have no excuse.

33. ή ποιήσατε τὸ δένδρον καλόν κ.τ.λ. The meaning and connection are; ‘Be honest for once; represent the tree as good, and its fruit as good, or the tree as evil and its fruit as evil; either say that I am evil and that my works are evil, or, if you admit that my works are good, admit that I am good also and not in league with Beelzebub.’

34. γεννήματα ἔχιδνῶν. Cp. ch. iii. 7. Here the argument is turned round against the Pharisees: ‘your words and works are evil, and spring from an evil source.’

The burst of indignation after an argument calmly stated resembles the turn in St Stephen’s speech (Acts vii. 51) *σκληροτράχηλοι, καὶ ἀπεργμητοι κ.τ.λ.*

πῶς δύνασθε ἀγαθὸν λαλεῖν κ.τ.λ. Closely connected with the preceding thought, but further illustrated by two figures—the overflow as of a cistern, and the abundance of a treasury.

*περίσσευμα.* Cp. *περισσεύματα κλαυσάτων.* Mark viii. 8. Here words are regarded as the overflow of the heart.

35. ἐκβάλλει expresses vigorous and enthusiastic teaching and influence.

*Θησαυρὸν.* Treasury or storehouse. Cp. ch. ii. 11.

36. ἀργόν, without result (*a* and *ἔργον*, cp. the frequent rhetorical contrast between *λόγος* and *ἔργον*, also between *ρῆμα* and *ἔργον*, as Soph. *O. C.* 873; Thuc. v. 111), so ‘useless,’ ‘ineffective,’ and by *litotes* ‘harmful,’ ‘pernicious.’ Cp. *τοῖς ἔργοις τοῖς ἀκάρτοις τοῦ σκέτους.* Eph. v. 11. Words must be not only not evil, but they must be actively good. The same principle rules the decision at the final judgment (ch. xxv. 45).

*ἀποδώσουσιν λόγον...ἐκ γὰρ τῶν λόγων σου...ἐκ τῶν λόγων σου.* Note the repeated *λόγον...λόγων...λόγων.* The English Version by translating *ρῆμα*, ‘word,’ and *ἐκ τῶν λόγων σου*, ‘from thy words,’ regards *ρῆμα* as synonymous with *λόγος*, and translates as if *ἐκ τῶν ρῆμάτων* were read. But a different explanation may suggest itself if the passage be read thus: ‘every idle *ρῆμα* that men shall speak, they shall render a *λόγος* thereof in the day of judgment; for from thy own *λόγοι* thou shalt be acquitted and by thy own *λόγοι* thou shalt be condemned.’ The sound and rhythm of the sentence almost compel the reader to refer the same meaning to *λόγον* and *λόγων* and to distinguish between *ρῆμα* and *λόγων*. *λόγος* is the ‘reasoned word,’ the defence put forth by the individual in the day of judgment for this special thing—‘the idle expression;’ the plural *λόγοι* denotes the various points in the defence. In this view *γὰρ* introduces the reason for *ἀποδώσουσιν λόγον.* Acquittal or condemnation shall be the result (*ἐκ*) of each man’s defence, *ἐκ τοῦ στυγαρές σου κρινώ σε πονηρὲ δοῦλε,* Luke xix. 22. Cp. too the description of

the actual scene of judgment, Matt. xxv. 34—45. For the change from the generic *ἀνθρώποι* to the specializing 2nd person sing. in v. 37 see ch. vii. 7, 8.

The above interpretation harmonises better with facts, for *Ἐργα* as well as *ῥήματα* will come into account on the last day.

### 38—42. THE PHARISEES ASK FOR A SIGN.

St Luke xi. 16, 29—32. St Luke omits, or at least does not state explicitly, the special application of the sign given in v. 40, to understand which required a knowledge of the Jewish prophets which would be lacking to St Luke's readers.

**38.** Θελομενοί αὐτῷ σοῦ σημεῖον θέστεντες. This is the second expedient taken by the Pharisees after their resolution to destroy Jesus.

**39.** μοιχαλίς, estranged from God; a figure often used by the Prophets to express the defection of Israel from Jehovah. Cp. ch. xvi. 4 and Is. i. 21, πῶς ἐγένετο πόρνη πόλις πιστὴ Σιών πλήρης κρίσεως; and Is. lvii. 3.

**40.** Jonah is a sign (1) as affording a type of the Resurrection, (2) as a preacher of righteousness to a people who needed repentance as this generation needs it.

ἐν τῇ κοιλᾳ τοῦ κῆτους. The A.V. introduces a needless difficulty by translating *κῆτος*, 'whale.' *κῆτος* (probably from a root meaning 'cleft,' so 'hollow,' &c., perhaps connected with *squatius*, 'a shark') means a 'sea monster': δελφῖνάς τε κύνας τε καὶ εἴποτε μείζον Ἐληται | *κῆτος*. Od. xii. 97.

The O.T. rendering is more accurate, 'the fish's belly' (Jonah ii. 1), 'a great fish,' (Jonah i. 17). It is scarcely needful to note that there are no whales in the Mediterranean.

**41.** δναστήσονται κ.τ.λ., 'Shall stand up in the judgment, (i.e. in the day of judgment) beside.' When on the day of judgment the Ninevites stand side by side with the men of that generation, they will by their penitence condemn the impenitent Jews.

**εἰς τὸ κήρυγμα.** Cp. *eis diatagás ἀγγέλων*, Acts viii. 53. In both instances *eis* appears to be equivalent to *ἐν*. The two prepositions were originally identical in form and meaning —*εν*. In proof of this cp. ἀμειψεν ἐν κοιλόπεδον νάπος θεοῦ. Pind. Pyth. v. 37. In later Greek the two forms are interchanged: δῶν *eis* τὸν κόλπον τοῦ πατρός, John i. 18. Ή' αὐτὸς λούσῃ *eis* σκάφην, Epict. iii. 22, 71. On the other hand, *ἐν* for *eis*, as ἐπιστρέψαι ἀπειθεῖς ἐν φρονίσει δικαλων, Luke i. 17. ἀπελθεῖν ἐν βαλανειφ, Epict. i. 11, 32. See Donaldson's *Greek Grammar*, p. 510. Clyde's *Greek Syntax*, § 83, obs. 4.

**42. βασιλίσσα νότου.** 'The Queen of the South.' So correctly and not a queen of the South as some translate. The absence of the definite article in the original is due to the influence of the Hebrew idiom. For an account of the queen of Sheba or Southern Arabia, see 1 Kings x. 1.

**βασιλίσσα.** This form is found in all the late authors for the classical *βασιλεία*. See Lob. Phryn. 96.

## 43—45. A FIGURE TO ILLUSTRATE THE SURPASSING WICKEDNESS OF THE DAY.

Luke xi. 24—26, where the connection is different. St Luke, as usual, omits the direct application to Israel.

This short parable explains the supreme wickedness of the present generation. And herein lies the connection. The Jews of former times were like a man possessed by a single demon, the Jews of the day are like a man possessed by many demons. And this is in accordance with a moral law. If the expulsion of sin be not followed by real amendment of life, and perseverance in righteousness, a more awful condition of sinfulness will result. See note v. 45.

43. οὐ, ‘but,’ introducing the explanation of the facts stated. The connection is obscured in A.V. by the omission of the particle.

**δνόθρων τόπων.** The waterless desert uninhabited by man was regarded by the Jews as the especial abode of evil spirits.

44. σχολάζοντα. Properly ‘at leisure.’ There must be no leisure in the Christian life; to have cast out a sin does not make a man safe from sin. Christians are of σωζμενοι not of σεσωσμένοι.

45. ούτως ἦσται καὶ τῇ γενεῇ ταύτῃ. Israel had cast forth the demon of idolatry—the sin of its earlier history, but worse demons had entered in—the more insidious and dangerous sins of hypocrisy and hardness of heart.

## 46—50. JESUS IS SOUGHT BY HIS MOTHER AND BRETHREN. THE TRUE MOTHER AND BRETHREN OF JESUS.

Mark iii. 31—35; Luke viii. 19—21.

The account is given with very slight variation by the three Synoptists. But see Mark iii. 21 and 30, 31, where a motive is suggested—‘When his friends heard of it, they went out to lay hold on Him: for they said, He is beside Himself’ (v. 21). It would seem that the Pharisees, on the pretext that Jesus had a demon, had persuaded His friends to secure Him. This was another device to destroy Jesus, see vv. 14 and 38.

47. οι ἀδελφοί σου. It is a point of controversy whether these were (1) the own brothers of Jesus, sons of Joseph and Mary, or (2) sons of Joseph by a former marriage, or (3) cousins, sons of a sister of Mary.

The names of the ‘brethren’ are given ch. xiii. 55, where see note.

It may be observed in regard to this question that the nearer the relationship of the ἀδελφοι to Jesus is held to be, the more gracious are the words of Christ, and the nearer the spiritual kinship which is compared to the human brotherhood.

49. Ιδού ή μήτηρ μου καὶ οι ἀδελφοί μου. The new life subverts the old relationships. By the spiritual birth new ties of kindred are established.

**50.** ὅστις γὰρ ἀν ποιήσῃ κ.τ.λ. ‘These which hear the word of God and do it’ (Luke viii. 21).

**τοῦ ἐν οὐρανοῖς.** The addition is important. ‘Not those who do the will of my earthly father, but those who do the will of my heavenly Father are brethren.’ The essence of sonship is obedience, and obedience to God constitutes brotherhood to Jesus who came to do τὸ θέλημα τοῦ πέμψαντος. John vi. 38.

### CHAPTER XIII.

**2.** πλοῖον, for τὸ πλοῖον. Here there is no mention of the particular boat used by Christ and his disciples.

**15.** λάσσωμα, for λίσσωμα. The latter reading is due to the influence of grammatical uniformity, or an *itacism*, confusion of vowels that have a similar sound.

**18.** σπείρωντος, for σπείροντος. **24.** σπείραντι for σπείροντι. The first change is less well supported than the second, but the tendency to assimilate in the first case to ὁ σπείρων (*v.* 3) would be greater.

**25.** ἐπέσπειρεν for ἐσπειρεν. The simple verb has large MS. support, but there would be great probability of losing the preposition in transcribing, and very little of its insertion if not in original text. For effect on sense see note *infra*.

**35.** The insertion of Ἡσαίου before τοῦ προφήτου, a mistaken gloss, has very slender authority, N being the only uncial that contains the reading.

**40.** There is strong support for κατερα instead of κατακατερα which may have been influenced by *v.* 30.

**48.** ἀγγη for ἀγγεῖα, on good authority. ἀγγεῖα an explanation of the rarer form ἀγγη.

**51.** λέγει αὐτοῖς ὁ Ἰησοῦς. Omitted in the oldest uncials N B D, appears in C and with the later uncials. The harshness of the construction without these words goes to prove a later insertion.

**52.** τῷ βασιλεῷ has the best authority and is the more difficult reading. *εἰς τὴν βασιλεῖαν* was probably a marginal note.

### 1—9. JESUS TEACHES IN PARABLES. THE PARABLE OF THE SOWER.

Mark iv. 1—9; Luke viii. 4—9.

**1.** ἐκαθῆτο. The usual position of a Jewish teacher.

**παρὰ τὴν θαλασσαν.** At the N. end of the Lake of Gennesaret there are small creeks or inlets ‘where the ship could ride in safety only a few feet from the shore, and where the multitudes seated on both sides and before the boat could listen without distraction or fatigue. As if on purpose to furnish seats, the shore on both sides of these narrow inlets is piled up with smooth boulders of basalt.’ Thomson, *Land and Book*, p. 356.

2. *εἰς πλοῖον*. See crit. notes, and compare such expressions as *ἔρχονται εἰς οἶκον*, Mark iii. 19.

3. *ἐν παραβολαῖς*. Up to this time Jesus had preached repentance, proclaiming the kingdom, and setting forth the laws of it in direct terms. He now indicates by parables the reception, growth, characteristics, and future of the kingdom. The reason for this manner of teaching is given below, *vv. 10—15*.

*παραβολή*, from *παραβάλλειν*, ‘to put side by side,’ ‘compare’ (Hebr. *mashal*) = ‘a likeness’ or ‘comparison.’ The meaning of the Hebrew word extends to proverbial sayings: 1 Sam. x. 12; Prov. i. 1, and to poetical narration, Ps. lxxviii. 2 (see Dean Perowne’s note). Parables differ from fables in being pictures of possible occurrences—frequently of actual daily occurrences,—and in teaching *religious* truths rather than *moral* truths. See below *v. 10* and *v. 33*.

4. *δὲ μὲν...ἄλλα δέ*. For this use of the relative as a demonstrative cp. *δη μὲν ἔδειραν δη δὲ ἀπέκτειναν*, ch. xxi. 35. *οὐδὲ μὲν ἔξεβαλον τῶν πολυτῶν οὐδὲ δὲ ἀπέσφαξαν* (Dem.); and for *ἄλλα δέ*, following *ἄ μὲν*, cp. *οἱ μὲν...ἄλλοι δὲ...ἔτεροι δὲ*, ch. xvi. 14; Winer, p. 130. *ὅς ηδὲ* like *ὅς τὸ* was originally demonstrative, but the relative and the article are traced to independent originals. Clyde’s *Greek Syntax*, § 30. (Ed. 5.)

*παρὰ τὴν ὁδόν*, i.e. along the narrow footpath dividing one field from another.

5. *τὰ πετρόδη*. Places where the underlying rock was barely covered with earth. The hot sun striking on the thin soil and warming the rock beneath would cause the corn to spring up rapidly and then as swiftly to wither.

7. *αἱ ἄκανθαι*. Virgil mentions among the ‘plagues’ of the wheat,

‘Ut mala culmos  
Esset robigo segnisque horret in arvis  
Carduus.’ *Georg.* i. 150—153.

8. *οἱ μὲν ἔκατόν, κ.τ.λ.* Thomson, *Land and Book*, p. 83, ascribes the different kinds of fertility to different kinds of grain; ‘barley yields more than wheat, and white maize sown in the neighbourhood, often yields several hundred fold.’ It is however better to refer the difference of yield to differences in particular parts of the good soil. The highest in the kingdom of God differ in receptivity and fruitfulness. As to the fact, cf. Strabo, xv. p. 1063 c.: *πολύσιτος δὲ ἄγαν ἔστι ώστε ἔκαποντάχουν δι’ ὅμαλον καὶ κριθῆν καὶ πυρὸν ἐκτρέφειν ἔστι δὲ ὅτε καὶ διακοσιοντάχουν*.

#### 10—17. THE REASON WHY JESUS TEACHES IN PARABLES.

Mark iv. 10—12; Luke viii. 10.

10. *ἐν παραβολαῖς*. The parable is suited (1) to the uninstructed, as being attractive in form and as revealing spiritual truth exactly in proportion to the capacity of the hearer; and (2) to the divinely wise as wrapping up a secret which he can penetrate by his spiritual in-

sight. In this it resembles the Platonic myth; it was the form in which many philosophers clothed their deepest thoughts. (3) It fulfills the condition of all true knowledge. He alone who seeks finds. In relation to Nature, Art, God Himself, it may be said the dull 'seeing see not.' The commonest and most obvious things hide the greatest truths. (4) The divine Wisdom has been justified in respect to this mode of teaching. The parables have struck deep into the thought and language of men (not of Christians only), as no other teaching could have done; in proof of which it is sufficient to name such words and expressions as 'talents,' 'dispensation,' 'leaven,' 'prodigal son,' 'light under a bushel,' 'building on sand.'

11. *τὸδ μυστήρια τῆς βασιλείας τῶν οὐρανῶν.* Secrets known only to the initiated—the inner teaching of the gospel. St Paul regards as 'mysteries,' the spread of the gospel to the Gentiles, Eph. iii. 3, 4, 9; the doctrine of the resurrection, 1 Cor. xv. 51, the conversion of the Jews, Rom. xi. 25; the relation of Christ to His Church; Eph. v. 32.

To the Greek, *μυστήρια* would recall the associations of Eleusis and Samothrace, and so necessarily bring a part of the mystic thought into Christianity; only, however, to contrast the true Christian mysticism, which is open to all (*νῦν δὲ ἐφαγερώθη τοῖς ἀγίοις αὐτῷ*, Col. i. 27), with the secrecy and exclusiveness of the pagan mysteries. Bp. Lightfoot on Col. i. 21—28. The derivation is from *μύειν*, 'to close the lips.' The initiated are called *μεμυημένοι* or *τέλειοι* (fully instructed); the use of the latter word may be applied to the same conception in 1 Cor. ii. 6, *οὐφάν λαλοῦμεν ἐν τοῖς τέλεοις...θεοῦ οὐφάν* ἐν μυστηρίῳ κεκρυμμένην. See also Phil. iii. 15; Hebr. v. 14.

12. Op. ch. xxv. 29.

13. *διὰ τοῦτο...δτι.* Jesus teaches in parables, *because*, as it is, the people do not understand, &c., i.e. (1) either He teaches them in the simplest and most attractive form so as by degrees to lead them on to deeper knowledge, or (2) He teaches in parables because it is not fitting that divine truths should be at once patent to the unreflective and indifferent multitude.

In the parallel passages a final clause takes the place of the causal sentence: Mark iv. 11, *ἐκείνους δὲ τοῖς έξιν ἐν παραβολαῖς τὰ πάντα γινεται* *ἴνα βλέποντες βλέπωσιν κ.τ.λ.* Luke viii. 10, *τοῖς δὲ λαϊς ἐν παραβολαῖς* *ἴνα βλέποντες βλέπωσιν κ.τ.λ.* The final particle *ἴνα* denotes intention or aim. But in regard to God's dealing, all results are intended results, and the usual distinction between consecutive and final clauses is lost. The result of teaching by parables was that the careless and indifferent did not understand, it was the intention of God; in other words it is a spiritual law that those only who have *πίστις* shall learn. The form and thought of the original Hebrew corresponds with this view.

14. Is. vi. 9, 10. The words form part of the mission of Isaiah.

**15. ἐπαχνθη ἡ καρδία.** The heart, regarded by the ancients as the seat of intelligence, has become gross or fat, and so closed against the perception of spiritual truth.

**μήποτε θωσιν...ἰάσονται.** For the sequence of the subjunctive and future indicative co-ordinately after a final particle, cp. Rev. xxii. 14, μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἔξοδος αὐτῶν...καὶ εἰσέλθωσιν. For the future, among other passages, cp. Gal. ii. 4, where the best editors read ἵνα ἡμᾶς καταδυλώσουσιν. See Winer, p. 361. In the classics the future indicative in pure final clauses is found after δπως and δφρα, never after ἵνα or ως, and very seldom after the simple μή. Goodwin's *Moods and Tenses*, p. 68. Elmsley, however (*Eur. Bacch.*, p. 164) does not admit the exception of ἵνα. See Winer, loc. cit. above. In the N.T. δπως occurs with the future, Matt. ch. xxvi. 59, and, on good MS. authority, Rom. iii. 4. As distinguished from the subjunctive in such instances the future indicative implies a more permanent condition.

**16. ὑμῶν δὲ μακάριοι οἱ δόθαλμοι.** The disciples have discernment to understand the explanation which would be thrown away on the un instructed multitude.

#### 18—23. THE PARABLE OF THE SOWER IS EXPLAINED.

Mark iv, 14—20; Luke viii. 11—15.

**17.** On some the word of God makes no *impression*, as we say; some hearts are quite unsusceptible of good.

**παντὸς ἀκούοντος.** Si quis audit, quisquis est, for the classical ἕάν τις ἀκούσῃ. πᾶς here follows the usage of Hebr. kol, 'all,' or 'any.' See note ch. xxiv, 22,

**20, 21. εὐθὺς...εὐθὺς.** The unstable and volatile nature is as quick to be attracted by the gospel at first, as it is to abandon it afterwards when the trial comes.

**δὲ σπαρεῖς.** 'He that was sown.' The man is compared to the seed. Comp. the more definite expression in Luke viii. 14, τὸ δὲ εἰς τὰς ἀκάνθας πεσὸν οὗτον εἰσιν οἱ ἀκούσαντες. For a defence of the A.V. 'He that receiveth the seed' (*σπαρεῖς* being taken in the sense of τὴν σπειρομένην Αἴγυπτον), see M'Clellan, New Testament, &c., ad loc.

**21. γενομένης δὲ θλίψεως ἡ διωγμός.** Jesus forecasts the persecution of Christians, and the time when 'the love of many shall wax cold,' ch. xxiv. 12.

**σκανδαλίζεται.** 'Falls,' is ensnared by attempting to avoid persecution. See note, ch. v. 29.

**22. ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου.** St Mark adds αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, St Luke ἡδονῶν τοῦ βίου. These things destroy the 'singleness' of the Christian life. Compare with *this* the threefold employment of the world as described by Christ, *at the time of the Flood*, at the destruction of Sodom and Gomorrah, *and at the coming of the Son of man.* (Luke xvii. 26—30.)

*μέριμνα*, ‘absorbing care,’ from a root that connects it with *μερμη-*  
*ρίζω*, *μάρτυς*, *memoria*, *mora*.

23. The word will be more fruitful in some hearts than in others. Even the Apostles exemplified this. The triple division in their number seems to point to differences of gifts and spiritual fruitfulness.

24–30. THE PARABLE OF THE TARES. Confined to St Matthew.

24. *παρέθηκεν* here and v. 31 only in this sense. Elsewhere of ‘setting meat before a guest’—the usual Homeric use of the word—Mark vi. 41, viii. 6, 7; Luke xi. 6. Of committing a charge to a person, Luke xii. 48; 2 Tim. ii. 2. In mid. voice, of ‘proving’ by comparison, Acts xvii. 3. Here the word might be taken in a similar sense ‘made a similitude,’ *παραβολήν* regarded as cognate.

*σπερμαντί*, not ‘which sowed,’ A.V. but when he sowed.

25. ἐν δὲ τῷ καθεύδει τοῦς δινθρόνους, i.e. during the night. The expression is not introduced into the Lord’s explanation of the parable.

ἐπέσπαρεν *ζιζάνια*. Travellers mention similar instances of spiteful conduct in the East, and elsewhere, in modern times. *ἐπὶ* gives the force of an *after* sowing or sowing *over* the good seed.

*ζιζάνια*. Probably the English ‘darnel;’ Latin, *loliū*; in the earlier stages of its growth this weed very closely resembles wheat, indeed can scarcely be distinguished from it. This resemblance gives an obvious point to the parable. The good and the evil are often indistinguishable in the visible church. The Day of Judgment will separate. Men have tried in every age to make the separation beforehand, but have failed. For proof of this read the history of the Essenes or the Donatists. The Lollards—as the followers of Wycliffe were called—were sometimes by a play on the word *loliū* identified by their opponents with the tares of this parable. A friend suggests the reflection: ‘How strange it was that the very men who applied the word “Lollard” from this parable, acted in direct opposition to the great lesson which it taught, by being persecutors.’

The parable of the Tares has a sequence in thought on the parable of the Sower. The latter shows that the kingdom of God will not be coextensive with the world; all men have not sufficient faith to receive the word. This indicates that the kingdom of God—the true Church—is not coextensive with the visible Church. Some who seem to be subjects of the Kingdom are not really subjects.

26. ἐφάνη, ‘was manifest,’ when the good corn made fruit: before that they were indistinguishable.

31—33. (1) THE PARABLE OF THE MUSTARD SEED. (2) THE PARABLE OF THE LEAVEN WHICH LEAVENED THE MEAL.

(1) Mark iv. 30—32. (1) and (2) Luke xiii. 18—21.

The ‘mystery’ or secret of the future contained in these two parables has reference to the growth of the Church; the first regards the growth in its external aspect, the second in its inner working.

The power that plants possess of absorbing within themselves, and assimilating the various elements of the soil in which they are planted, and the surrounding gases—not by one channel but by many—the conditions too under which this is done—the need of water, of the breath of heaven and of sunlight—find a close parallel in the history and influence of the Church of Christ. It is an instance where the thought of the illustration is deepened by fresh knowledge.

31. ὁ λαβὼν μάθηματος ξεπειρεύ. *ὅταν σπαρῇ*, St Mark, who thus does not name an agent, the planter of the seed.

ἐν τῷ ἀγρῷ αὐτοῦ. *εἰς κήπον ἑαυτοῦ* (Luke), ‘his own garden,’ with special reference to the land of Israel.

32. μικρότερον πάντων τῶν σπερμάτων. Not absolutely the least, but least in proportion to the plant that springs from the seed. Moreover the mustard seed was used proverbially of anything excessively minute.

*κατασκηνοῦν* ἐν τοῖς κλάδοις αὐτοῦ, i.e. settle for the purpose of rest or shelter or to eat the seeds, of which goldfinches and linnets are very fond. (Tristram, *Nat. Hist. of Bible*, p. 473.) *κατασκηνοῦν*. Literally, dwell in tents. If we think of the leafy huts constructed for the feast of tabernacles the propriety of the word will be seen. The mustard plant does not grow to a very great height, so that St Luke’s expression ἐγένερο εἰς δένδρον [*μέγα*] must not be pressed. Dr Thomson (*Land and Book*) mentions as an exceptional instance that he found it on the plain of Akkar as tall as a horse and its rider.

*κατασκηνοῦν*. For the infinitive termination see Winer, p. 92. Cp. the contraction *χρυσέει* = *χρυσᾶ*, though in infin. generally *χρυσέειν* = *χρυσοῦν*, also the Pindaric forms *ἔχουσιν* for *ἔχουσιν*, &c. δίδοις for δίδουν. (Donaldson’s *Pindar, de Stilo Pindari*, p. liv) and the Thessalian genitive form *-οι* for *-ον* (Fépillon, *Compar. Phil.* 112 note).

33. ζύμη. Except in this one parable, leaven is used of the working of evil; cp. μικρὰ ζύμη ὅλων τὸ φύραμε ζυμοῖ, Gal. v. 9; 1 Cor. v. 6; and ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, 1 Cor. v. 7. So, too, in the Rabbinical writings. This thought probably arose from the prohibition of leaven during the paschal season. But the secrecy and the all-pervading character of leaven aptly symbolize the growth of Christianity, (1) as a society penetrating everywhere by a subtle and mysterious operation until in this light—as a secret brotherhood—it appeared dangerous to the Roman empire; (2) as an influence unfelt at first growing up within the human soul.

Sir Bartle Frere on *Indian Missions*, p. 9; speaking of the gradual change wrought by Christianity in India, says, in regard to religious innovations in general: 'They are always subtle in operation, and generally little noticeable at the outset in comparison with the power of their ultimate operation.'

*σάτα τρία*, 'three seahs.' In Gen. xviii. 6, Abraham bids Sarah 'make ready three "seahs" of fine meal, knead it and make cakes upon the hearth.'

34. *τὸν παραβολῆς*. In reference to the teaching by parables it may be remarked, (1) that the variety in the subject-matter not only gives great vivacity and fulness to the instruction, but the several illustrations would interest specially particular classes and persons—the fisherman on the lake, the farmer and the merchant would each in turn find his own pursuit furnishing a figure for divine things, even the poor woman standing on the outskirts of the crowd learns that her daily task is fruitful in spiritual lessons. (2) As descriptive of the kingdom of heaven they set it forth as incapable of definition, as presenting many aspects, as suggested by a variety of external things, though not itself external. (3) For the general effect on the imagination and for variety comp. the series of images by which Homer describes the march of the Achæan host. *Il.* II. 455—484.

35. *ὅπως πληρωθῇ*, For the meaning of this formula cp. note, ch. 11.

*διὰ τοῦ προφήτου*, Asaph, the author of Ps. lxxviii. from which this quotation is taken. He is called 'Asaph the seer,' 2 Chron. xxix. 30.

The quotation does not agree verbally with the LXX. where the last clause is *φθέγξομαι προβλήματα ἀπὸ ἀρχῆς*. It is a direct translation of the Hebrew. The psalm which follows these words is a review of the history of Israel from the Exodus to the reign of David. This indicates the somewhat wide sense given to 'parables' and 'dark sayings.' Here the *mashal*, *παραβολὴ*, or 'comparison,' implies the teachings of history. Though possibly the term may apply only to the antithetical form of Hebrew poetry. See Dean Perowne *ad loc.*

*ἐρεύγεσθαι*. Ionic form for Attic *ἐρυγγάνω*, cp. *τυγχάνω* for *τεύχω*, *λανθάνω* for *λήθω*. Cp. *ἐρεύγετο οἰνοβαρεῖσ*, *Od.* ix. 374. (*κύματα*) *ἐρεύγεται ἡπειρόνδε*, *Od.* v. 438. The word is similarly used in Pindar and Theocritus, and in the LXX. of lions roaring, Hos. xi. 11; Amos iii. 4, 8; of water bursting forth, Lev. xi. 10, and in Ps. xviii. 2 figuratively *ἡμέρα τῇ ἡμέρᾳ ἐρεύγεται ρήμα*. Here only in the softened sense of 'speaking;' such softening of coarse and strong meanings is characteristic of Alexandrine Greek, cp. *σκύλλειν*.

*καταβολή*, foundation, beginning. So used by Pindar and Polyb. *ἐκ καταβολῆς κατηγορεῖν*, Polyb. xxvi. 1, 9. *καταβολὴν ἐπασέτο καὶ θεμέλιον ὑπεβάλλετο πολυνχρονίου τυραννίδος*, xiii. 6, 2. Cp. μὴ τὰλι θεμέλιον *καταβαλλόμενοι μετανοίας ἀπὸ τεκρών ἔργων*. *Heb.* vi. 1.

**36—43. EXPLANATION OF THE PARABLE OF THE TARES, in St Matthew only.**

**39. συντέλεια.** In classical Greek 'a joint subscription, or association for paying state dues,' &c. later the 'completion' of a scheme opposed to ἀρχή or ἐπιβολή, cp. συντέλειαν ἐπιθένται τοῖς ἔργοις, Polyb. xi. 33, 7.

**συντέλεια αἰώνος.** 'Completion of the *Aeon*,' the expression is confined to this Gospel; see below, vv. 40 and 49 and ch. xiv. 3, but compare Hebr. ix. 26, ἐντὸς συντελείᾳ τῶν αἰώνων, 'at the completion of the *Aeons*', and 1 Cor. x. 11, τὰ τέλη τῶν αἰώνων, the ends or the final result of the *Aeons*. In the two last passages the '*Aeons*' are the successive periods previous to the advent of Christ, the '*Aeon*' of the text is the period introduced by Christ, which will not be completed till his second Advent.

**41. πάντα τὰ σκάνδαλα.** Everything that ensnares or tempts men to destruction; see ch. v. 29.

**42. ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὅδοντων.** For the force of the article see ch. viii. 12. 'The grinding of the teeth and the uttering of piercing shrieks give relief in an agony of pain.' Darwin, *Expression of the Emotions*, p. 177.

**43. τότε οἱ δίκαιοι κ.τ.λ.** Cp. Dan. xii. 3, 'Then they that be wise shall shine as the brightness of the firmament.'

**44. THE PARABLE OF THE HID TREASURE, in this Gospel only.**

In ancient times, and in an unsettled country like Palestine, where there were no banks, in the modern sense, it was a common practice to conceal treasures in the ground. Even at this day the Arabs are keenly alive to the chance of finding such buried stores. The dishonesty of the purchaser must be excluded from the thought of the parable. The *unexpected discovery*, the consequent excitement and joy, and the eagerness to buy at any sacrifice, are the points to be observed in the interpretation.

**εὑρών.** Here the kingdom of heaven presents itself unexpectedly, 'Christ is found of one who sought Him not.' The woman of Samaria, the jailer at Philippi, the centurion by the Cross are instances,

**πωλεῖ πάντα διὰ ἑκα.** This is the renunciation which is always needed for the winning of the kingdom, cp. ch. x. 38. Thus Paul gave up position, Matthew wealth, Barnabas lands.

**ἀγοράζει τὸν σύρρον ἑκεῖνον.** Puts himself in a position to attain the kingdom.

**45, 46. THE PARABLE OF THE PEARL OF GREAT PRICE, in St Matthew only.**

*Here the story is of one who succeeds in getting what he strives to obtain. The Jewish or the Greek 'seekers after God,' possessing many pearls, but still dissatisfied, sought others yet more choice, and*

finding one, true to the simplicity in Christ, renounce all for that; the one his legalism, the other his philosophy. Nathaniel, Apollos, Timotheus, Justin Martyr are amongst those who thus sought and found.

**46.** πέπρακεν, ‘sells at once.’ The perfect marks the quickness of the transaction, cp. Dem. *Phil.* i. 19, δεδόχθαι, ‘instantly determined upon.’ Soph. *Aj.* 275, ων δ’ οι θληκε κάπεπνευστης τῆς νόσου, | κεῦός τε λύτη τᾶς ἐλήναται κακῆ, and 479, ἡ καλῶς τεθνηκέναι, ‘or at once nobly die.’ See Jebb on both passages. τὸ μὴ ἐμποδὼν ἀνατραγωίστῳ εὐνόᾳ τετίμηται, (Thuc. ii. 45) ‘is at once held in honour.’ Donaldson, *Greek Grammar*, p. 409, (cc.)

#### 47—50. THE PARABLE OF THE NET, in St Matthew only.

**47.** σαγίνη. A drag-net or *seine* (the English word comes from the Greek through *sagena* of the Vulgate). One end of the *seine* is held on the shore, the other is hauled off by a boat and then returned to the land. In this way a large number of fishes of all kinds is enclosed. Seine-fishing is still practised on the coasts of Devonshire and Cornwall.

The teaching of this parable partly coincides with that of the parable of the Tares (*vv. 24—30*). In both are exhibited the mixture of good and evil in the visible Church, and the final separation of them. But here the thought is specially directed to the ingathering of the Church. The ministers of Christ will of necessity draw converts of diverse character, good and evil, and actuated by different motives. From the parable of the tares we learn not to reject any from within the Church, in the hope of expelling the element of evil. It is a parable of the settled Church. This is a missionary parable. It teaches that as a matter of history or of fact, no barrier or external test will serve to exclude the unworthy convert.

**50.** εἰς τὴν κάμινον τοῦ πυρός. The article has the same force as in ὁ κλαυθός. The figure may be generally drawn from an oriental mode of punishment, or there may be special reference to Dan. iii. 6.

#### 51, 52. THE SCRIBES OF THE KINGDOM OF HEAVEN.

**51.** συνίκατε. σύνεσις, ‘intelligent apprehension,’ is used specially of spiritual intelligence, Col. i. 9. Cp. ch. xi. 12, xvii. 13.

**52.** μαθητεῖς τῆς βασιλείας. The new law requires a new order of Scribes who shall be instructed in the kingdom of heaven—instructed in its mysteries, its laws, its future—as the Jewish Scribes are instructed in the observances of the Mosaic law.

**καὶ** καὶ παλαιά. (1) Just as the householder brings from his stores or treasury precious things which have been heir-looms for generations, as well as newly acquired treasures; the disciples following their master’s example will exhibit the true teaching of the old law, and add thereto the new lessons of Christianity. (2) Another interpretation finds a reference to Jewish sacrificial usage by which

sometimes the newly-gathered fruit or corn, sometimes the produce of a former year furnished the offering. The wise householder was ready for all emergencies. So the Christian teacher will have an apt lesson on each occasion.

As applied to the teaching of Christ Himself *καὶνὰ* points to the fresh revelation, *παλαιὰ* to the Law and the Prophets on which the new truths rested and from which they were evolved. Instances are, the extended and deeper meaning given to the decalogue, and to the law of forgiveness, &c., the fresh light thrown on prophecy and on Rabbinical sayings, the confirmation of the ancient dealings of God combined with the revelation of entirely new truths, as that of the resurrection,—of the Christian Church,—of the Sacraments,—of the extension of the Gospel to the Gentiles.

### 53.—58. THE PROPHET IN HIS OWN COUNTRY

Mark vi. 1—6; Luke iv. 16—30.

In Mark the incident is placed between the cure of Jairus' daughter and the mission of the Twelve; in Luke our Lord's discourse in the synagogue is given at length. But many commentators hold with great probability that St Luke's narrative refers to a different and earlier visit to Nazareth.

**53. μετῆρεν.** Only here and ch. xix. 1 in N.T. The seemingly intransitive use of *αἴρειν* comes from the familiar phrase *αἴρειν στόλον*, 'to start an expedition,' then, the object being omitted, as in many English nautical phrases, 'to start.' This use of the compound *μεταίρειν* however does not appear to be classical.

**54. τὴν πατρίδα αὐτοῦ.** Nazareth and the neighbourhood.

**55. οὐχ οὐτός ἐστιν ὁ τοῦ τέκτονος νιός;** In Mark vi. 3, ὁ νιός *Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσῆτος καὶ Ἰούδα καὶ Σίμωνος*; No allusion being made to the father, as in the other synoptists, possibly Joseph was no longer living. For ὁ τέκτονος νιός Mark has ὁ τέκτων. As every Jew was taught a trade there would be no improbability in the carpenter's son becoming a scribe. But it was known that Jesus had not had the ordinary education of a scribe.

**οἱ ἀδελφοὶ αὐτοῦ.** Probably the sons of Joseph and Mary. It is certain that no other view would ever have been propounded except for the assumption that the blessed Virgin remained ever-virgin.

Two theories have been mooted in support of this assumption. (1) The 'brethren of the Lord' were His cousins, being sons of Cleophas (or Alpheus), and Mary, a sister of the Virgin Mary. (2) They were sons of Joseph by a former marriage.

Neither of these theories derives any support from the direct words of Scripture, and some facts tend to disprove either. The second theory is the least open to objection on the ground of language, and of the facts of the gospel.

The brethren of the Lord were probably not in the number of the Twelve. This seems to be rendered nearly certain by St John's assertion (vii. 5) *οὐδὲ γάρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτὸν*, and

is strengthened by the way in which the brethren's names are introduced, as though they were more familiar than Jesus to the men of Nazareth; it seems to be implied that they were still living there.

James afterwards became president or bishop of the Church at Jerusalem: he presided at the first Council and pronounced the decision: διὸ ἐγώ κρίνω κ.τ.λ. (Acts xv. 19). The authorship of the Epistle is generally ascribed to him. His manner of life and his death are described by Hegesippus (Eus. *H. E.* ii. 23, p. 58, 59, Bright's ed.). Of Joses nothing further is known. Jude is most probably to be identified with the author of the Epistle bearing his name. Tradition has an interesting story concerning his two grandsons, who being arrested as descendants of the royal house and therefore possible leaders of sedition, and brought before the Emperor Domitian, described their poverty, and shewed him their hands, rough and horny from personal toil, and so dispelled the idea of danger and regained their freedom (Eus. *H. E.* iii. 21). Of Simeon tradition has nothing certain or trustworthy to report.

For the many difficult and intricate questions involved in the controversy as to the 'brethren of the Lord,' see the various articles in *Dict. of the Bible*, and Bp. Lightfoot's dissertation in his edition of the *Epistle to the Galatians*.

## CHAPTER XIV.

3. *ἀπέθερο*, probably right (N B), for *ξθετο*.

6. *γενεσίοις γενουμένοις*, for *γενεσίων γενουμένων*. The dative has decisive authority. The gen. abs. a grammatical note, which has come into the text as the easier reading.

14, 22, 25. The subject *Iησοῦς* omitted, insertion due to lectionaries or marginal note.

19. *τοῦ χόρπου*. The plural *τοὺς χόρπους* ('grassy places') has the support of the late MSS.: the gen. sing. is the reading of N B\*.

25, 26. The true reading *ἐπὶ τὴν θαλασσήν*...*ἐπὶ τῆς θαλασσῆς* reverses the *textus receptus*. The change of case after *ἐπὶ*, and of the order of the participle, is suggestive: *περιπατῶν*. *ἐπὶ τὴν θαλασσήν*, 'walking over the sea,' *ἐπὶ τῆς θαλασσῆς*. *περιπατῶν*, 'upon the sea,' (the wonder that first struck the disciples,) 'walking,' a secondary thought.

30. *ἰοχυρόν*, omitted by Tischendorf on the evidence of N B\* 33. Lachmann and Tregelles, who retain it, did not know of N.

### 1—12. HEROD THE TETRARCH PUTS TO DEATH JOHN THE BAPTIST.

Mark vi. 14—29, where the further conjectures as to the personality of Jesus are given, 'Elias, a [or the] prophet, or as one of the prophets,' and the whole account is narrated in the vivid dramatic man-

ner of St Mark. St Luke relates the cause of the imprisonment, iii. 19, 20; the conjectures as to Jesus, ix. 7—9.

1. ἐν ἑκατῷ τῷ καιρῷ. During the missionary journey of the Twelve. See Mark *loc. cit.*

**Ἡράδης.** Herod Antipas, tetrarch of Galilee and Peræa. He was a son of Herod the Great, and Malthakè, a Samaritan, who was also the mother of Archelaus and Olympias. He was thus of Gentile origin, and his early associations were Gentile, for he was brought up at Rome with his brother Archelaus. He married first a daughter of Aretas, king of Arabia, and afterwards, while his first wife was still living, he married Herodias, wife of his half-brother Philip,—who was living in a private station, and must not be confused with Philip the tetrarch of Ituræa. Cruel, scheming, irresolute, and wicked, he was a type of the worst of tyrants. He intrigued to have the title of tetrarch changed for the higher title of king; very much as Charles the Bold of Burgundy endeavoured to change his dukedom into a kingdom. In pursuance of this scheme Antipas went to Rome ‘to receive for himself a kingdom and return’ (Luke xix. 12). He was however foiled in this attempt by the arts of his nephew Agrippa, and was eventually banished to Lyons, being accused of confederacy with Sejanus, and of an intention to revolt. Herodias was his worst enemy: she advised the two most fatal errors of his reign: the execution of John Baptist, which brought him into enmity with the Jews, and the attempt to gain the royal title, the result of which was his fall and banishment. But there is a touch of nobility in the determination she took to share her husband’s exile as she had shared his days of prosperity. For Herod’s design against our Lord, see Luke xiii. 31; and for the part which he took in the Passion, see Luke xxiii. 6—12.

**τετράρχης.** Literally, the ruler of a fourth part or district into which a province was divided, ἔκαστα (ἔθη) διελέγετε εἰς τέσσαρας μερίδας τετραρχίαν ἐκάστην ἐκάλεσεν (Strabo XII. p. 850). Afterwards the name was extended to denote generally a petty king, ‘(tetrarchiae regnum instar,’ Plin. *H. N.* v. 16) the ruler of a provincial district. Deiotarus, whose cause Cicero supported, was tetrarch of Galatia. He is called king by Appian, just as Herod Antipas is called king, *v. 9*, and Mark vi. 14.

The relation of these principalities to the Roman Empire resembled that of the feudal dependencies to the Suzerain in mediæval times, or that of the Indian native states to the British Crown—political independence and the liberty of raising troops, imposing taxes, maintaining courts of justice, only conditional on the payment of tribute into the imperial exchequer.

2. αὐτός. Emphatic, ‘he himself,’ ‘in his own person.’

**ῆγερθη δπὸ τῶν νεκρῶν.** A proof that Herod did not hold the Sadducean doctrine, that there is no resurrection.

**Σιδ τοῦτο.** In consequence of having risen from the dead he is thought to be possessed of larger powers. Alford remarks that this

incidentally confirms St John's statement (ch. x. 41), that John wrought no miracle while living.

**αἱ δυνάμεις.** 'The works of power' of which Herod had heard. **δυνάμεις**, miracles regarded as marks of divine power; as proofs or signs of the divine presence they are **σημεῖα**, as exciting wonder they are **τέρατα**. The latter word is never used *alone* of miracles: this is not the side on which the Gospel dwells. Trench, *Syn. of N. T.* 177 foll.

**ἐνέργοντι.** Not 'shew themselves forth,' A.V., but, 'are active in him.' The verb is frequent in Aristotle, the substantive **ἐνέργεια** is an important philosophical term in relation to **δύναμις**. The same contrast is suggested here. In Polybius **ἐνέργειν** is sometimes (1) transitive, as **πάντα κατὰ δύναμιν ἐνέργειν**, xviii. 14. 8. Sometimes (2) intransitive, as **τῶν αὐτίων ἐνέργοντων κατὰ τὸ συνεχές**, iv. 40. 4. Both these uses are found in N.T. (1) ὁ αὐτὸς θεὸς ὁ ἐνέργων τὰ πάντα ἐν πᾶσιν, 1 Cor. xii. 6. (2) **τοῦ κυνὸς ἐνέργοντος ἐν τοῖς υἱοῖς τῆς ἀπειθελας.** Eph. ii. 2.

3. **ἐν τῇ φυλακῇ.** At Machærus, in Peræa, on the eastern side of the Dead Sea, near the southern frontier of the tetrarchy. Here Antipas had a palace and a prison under one roof, as was common in the East. Cp. Nehemiah iii. 25, 'The tower which lieth out from the king's high house that was by the court of the prison.' It was the ordinary arrangement in feudal castles. At Machærus, now M'khaur, remains of buildings are still visible. These are probably the ruins of the Baptist's prison. Herod was living in this border fortress in order to prosecute the war with his offended father-in-law, Aretas. He was completely vanquished—a disaster popularly ascribed to his treatment of John the Baptist.

4. **ἔλεγεν.** Imperfect, 'told him repeatedly.'

**ἔχειν**, 'to marry' her. **ἔχειν** has this special force, 1 Cor. v. 1, **παιώνη τορνελα...ώστε γυναικά τινα τοῦ πατρὸς ἔχειν.** ch. xxii. 28, **πάντες γὰρ ἔχουν αὐτήν.** Xen. *Cyrop.* i, Kναάρης ἐπεμψε πρὸς Καρβύσην τὸν τὴν ἀδελφὴν ἔχοντα.

οὐκ ἔξεστιν σοι ἔχειν αὐτήν. St Luke adds, iii. 19, that Herod was also reproved 'περὶ πάντων ὧν ἐποίησεν πονηρῶν.' 'Boldly to rebuke vice' is fixed upon as the leading characteristic of the Baptist in the collect for St John the Baptist's day.

5. **θελῶν.** From St Mark we learn that Herodias was eager to kill John, while Herod, partly from fear of his prisoner, partly from interest in him, refused to take away his life. St Mark's narrative gives a picture of the inner court intrigues, and bears evidence of keen questioning of some eye-witness as to facts. Possibly some of Herod's own household were secret adherents of John.

**ἔφοβήθη τὸν δχλον.** The same motive that held the tyrant's hand, checked the arguments of the Pharisees, ch. xxi. 26.

6. **γενεστοῖς γενομένοις.** Dative of time, 'marking precisely time when' (Clyde); cp. **τοῖς σάββασιν**, ch. xii. 2, Winer, p. 274. Plural.

as usual in names of festivals, ἔγκαλνια, δῖνμα, Παναθήναια, *Saturnalia*. Here τὰ γενέσια retains what must have been its original sense, ‘a birthday festival;’ but in classical Greek it meant a memorial feast in honour of the dead, celebrated on the anniversary of birth, and so distinguished from τὰ νεκύσια, the feast observed on the anniversary of death. See Rawlinson’s note on Herod. iv. 26. The classical word for a birthday feast was τὰ γενέθλια, this in turn came through the process of Christian thought to mean a festival commemorative of a martyr’s death—his birth into the new life—ἐπιτελεῖν τὴν τοῦ μαρτυρίου ἀντοῦ ἡμέραν γενέθλιον, *Martyr. Polyc.* 18, p. 1044 A. See Sophocles’ *Lexicon* on γενέθλιος and γενέσιος and Lobeck. *Phryne*, 104.

· φρήσατο. Some sort of pantomimic dance is meant. Horace notes as one of the signs of national decay that even highborn maidens learnt the voluptuous dances of the East, Hor. Od. iii. 6. 21. Herod would recall similar scenes at Rome. See note v. 1.

ἢ θυγάτηρ τῆς Ἡρωδίδος. Salome; she was afterwards married to her uncle Herod-Philip, the tetrarch, and on his death to Aristobulus, grandson of Herod the Great.

8. προβιβασθείσα. ‘Impelled,’ ‘instigated;’ cp. Xen. *Mem.* 1. 5. 1, ἐποκεψώμεθα εἰ τὸ προβιβαζέ λέγω εἰς αὐτὴν τοιάδε.

πίναξ = ‘a flat wooden trencher’ on which meat was served, δαιτρὸς δὲ κρεῶν πίνακας παρέθηκεν δεῖπας, Hom. *Od.* i. 141. This appears to have been the meaning of the old English word ‘charger’ (A.V.), which is connected with *cargo* and with French *charger*, and signified originally that on which a load is placed, hence a dish.

9. λυπηθεὶς, ‘though vexed;’ he still feared the popular vengeance, and perhaps did not himself desire the death of John, see Mark vi. 20.

διὰ τοὺς ὅρκους.. A title which Antipas had in vain tried to acquire: it was probably addressed to him by his courtiers.

διὰ τοὺς ὅρκους. ‘Because of the oaths;’ he had sworn repeatedly.

11. ἤνεγκεν τῇ μητρὶ αὐτῆς. The revenge of Herodias recalls the story of Fulvia, who treated with great indignity the head of her murdered enemy Cicero, piercing the tongue once so eloquent against her. Both are instances of ‘furens quid femina possit.’ The perpetration of the deed on the occasion of a birthday feast would heighten the atrocity of it in the eyes of the ancient world: it was an acknowledged rule, ‘ne die qua ipsi lumen accepissent aliis demerent.’

The great Florentine and other mediæval painters have delighted to represent the contrasts suggested by this scene at Machærus. The palace and the prison—Greek refinement and the preacher’s simplicity—Oriental luxury and Oriental despotism side by side—the cause of the world and the cause of Christ. In all this the ‘irony of the Greek dramatists is present. The real strength is on the side that seems weakest.

12. ἦραν τὸ πτῶμα καὶ θαψαν αὐτόν. There is in this some proof of forbearance, if not of kindness, on Herod's part. He did not persecute John's disciples, or prevent them paying the last offices to their master.

**πτῶμα.** Lat. *cadaver*, in this sense *πτῶμα* is followed by *νεκροῦ*, or by genitive of person in classical period as, Ἐρεοκλέους δὲ πτῶμα Πολυνίκου τε τοῦ; Eur. *Phoen.* 1697.

13—21. JESUS RETIRES TO A DESERT PLACE, WHERE HE FEEDS FIVE THOUSAND.

Mark vi. 31—44; Luke ix. 10—17; John vi. 5—14.

This is the only miracle narrated by all the Evangelists. In St John it prepares the way for the memorable discourse on the 'Bread of Life.' St John also mentions, as a result of this miracle, the desire of the people 'to take him by force and make him a king.' There is a question as to the locality of the miracle. St Luke says (ch. ix. 10) that Jesus 'went aside privately into a desert place belonging to a city called Bethsaida.' St Mark (ch. vi. 45) describes the disciples as crossing to Bethsaida after the miracle. The general inference has been that there were two Bethsaidas; Bethsaida Julias, near the mouth of the Jordan (where the miracle is usually said to have taken place), and another Bethsaida, mentioned in the parallel passage in St Mark and possibly John i. 44. But the Sinaitic MS. omits the words in italics from Luke, and at John vi. 23 reads, 'When, therefore, the boats came from Tiberias, which was nigh unto the place where they did eat bread.' If these readings be accepted, the scene of the miracle must be placed near Tiberias; the Bethsaida of Mark, to which the disciples crossed, will be the well-known Bethsaida Julias, and the other supposed Bethsaida will disappear even from the researches of travellers.

13. πεζῷ (όδῳ), 'on foot,' i.e. not by boat; cp. Acts xx. 13, μέλλων αὐτὸς πεζεύειν.

15. δύτις γενομένης. In the Jewish division of the day there were two evenings. According to the most probable view the space of time called 'between the evenings' (Ex. xii. 6) was from the ninth to the twelfth hour (Jos. B. J. vi. 9, 3). Hence the first evening ended at 3 o'clock, the second began at sunset. In this verse the first evening is meant, in v. 23 the second.

The meaning of ἡ ὥρα is not quite clear, perhaps the usual hour for the mid-day meal.

16. ὑμεῖς. Emphatic.

17. οὐκ ἔχομεν κ.τ.λ. St John more definitely; ἔστι ταῖδεριον ὡδὲ διὰ ἔχει πέντε ἀρτοὺς κριθίνους, καὶ δύο δύρραι (vi. 9). Barley bread (*ἄρτοις κριθίνους*), for which the classical word is *μᾶτα*, was the food of the very poorest. It seems probable that the English word *manna* is traceable to *μᾶτα*, a eucharistic significance having been given to this miracle from very early times. The *ἄρτοι* were a kind of biscuit.

thin and crisp cakes which could be broken, hence *κλάσας, κλασμάτων*, see note, ch. vi. 30. Cp. Juv. v. 67, ‘quanto porrexit murmure panem | vix fractum.

19. ἀνακλιθῆναι ἐπὶ τοῦ χόρτου. St John has οὐ δὲ χόρτος πολὺς ἐν τῷ τόπῳ. St Mark and St Luke mention that they sat in companies, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα (Mark), ἀνὰ πεντήκοντα (Luke); to this St Mark adds the picturesque touch, καὶ ἀνέπεσαν πρασιὰν πρασιὰν. (ch. vi. 40). St John notes the time of year: οὐ δὲ ἐγγύς τὸ πάσχα ἡ ἔορτὴ τῶν Ἰουδαίων.

Ἐκώκεν. In Mark and Luke ἔδιδον: ‘continued to give,’ ‘kept giving.’

20. τὸ περιστεῦον τῶν κλασμάτων. κλασμάτων connected with *κλάσας*, therefore not ‘fragments’ in the sense of crumbs of bread, but the ‘portions’ broken off for distribution.

**δάδεκα κοφίνους.** The same word is used for baskets in the four accounts of this miracle, and also by our Lord, when He refers to the miracle (ch. xvi. 9); whereas a different word (*σπυρίδες*) is used in describing the feeding of four thousand and in the reference made to that event by our Lord (ch. xvi. 10). Juvenal describes a large provision-basket of this kind, together with a bundle of hay, as being part of the equipment of the Jewish mendicants who thronged the grove of Egeria at Rome: ‘Judæis quorum cophinus fœnumque supellex, III. 14,’ ‘cophino fœnoque relicto | arcanam Judæa tremens mendicat in aurem,’ VI. 542. The motive for this custom was to avoid ceremonial impurity in eating or in resting at night.

## 22—33. THE DISCIPLES CROSS FROM THE SCENE OF THE MIRACLE TO BETHSAIDA.

Mark vi. 45—52; John vi. 15—21.

St Matthew alone narrates St Peter’s endeavour to walk on the sea.

22. τὸ πλοῖον, *the ship or their ship.*

23. ὄψις δὲ γενομένης. See v. 15.

μόνος ήν ἕκατ. This is a simple but sublime thought:—the solitary watch on the lonely mountain, the communion in prayer with the Father throughout the beautiful Eastern night.

24. βασανίζομενον. The expression is forcible, ‘tortured by the waves,’ writhing in throes of agony, as it were. These sudden storms are very characteristic of the Lake of Gennesaret.

25. τετάρτη δὲ φυλακῇ, i.e. early in the morning. Cp. ‘Et jam quarta canit venturam buccina lucem,’ Propert. IV. 4. 63. At this time the Jews had adopted the Greek and Roman custom of four night watches. Formerly they divided the night into three watches, or rather according to Lightfoot (*Hor. Heb.*) the Romans and Jews alike recognised four watches, but with the Jews the fourth watch was regarded as morning, and was not included in the three watches of

'deep night.' The four watches are named (Mark xiii. 35) 1 Even (*όψις*), 2 Midnight (*μεσονύκτιον*), 3 Cockcrowing (*ἀλεκτοροφωνίας*), 4 Morning (*πρωΐ*). St John states that they had rowed 25 or 30 furlongs.

*ἥλθεν πρὸς αὐτοὺς.* Mark adds 'He would have passed by them.'

*ἐπὶ τὴν θάλασσαν.* *ἐπὶ* with accus. of motion over a surface, cp. *ἐπὶ οὖσα πόντον ὅρῳ περᾶν πλέειν* (Homer). See critical notes, *supra*.

26. *ἀπὸ τοῦ φόβου ἔκραξαν.* Note the article. Not merely cried out from fear, but the fear which necessarily resulted from the appearance made them cry out.

29. *ὁ δὲ εἶπεν, Έλθε.* The boat was so near that the voice of Jesus could be heard even through the storm, though the wind was strong and the oarsmen labouring and perhaps calling out to one another. The hand of the Saviour was quite close to the sinking disciple.

30. *ἰσχυρόν.* Predicate.

*καταποντίζεσθαι.* Here and ch. xviii. 6 only in N.T. 'to sink into the deep sea' (*πόντος*, the wide open sea, so the *deep sea*, connected with *πάτος* and *pons*, 'the watery way,' (Curtius), but according to others with *βάθος*, *βάθος*).

31. *εἰς τὸ;* Literal translation of the Hebr. *lammah*, 'with a view to what?' = *lvat*, see note ch. xxvii. 46. *ἔδιστραστας*, see ch. xxviii. 17.

32. *ἐκόπασεν,* *κοπάζειν*, properly to be weary or fatigued (*κόπτω*, *κόπτος*), then to rest from weariness or suffering, used of a sick man Hipp. p. 1207, (*so κόπτος*, of the pain of disease, Soph. *Phil.* 880,) then figuratively of the wind or a flood, cp. Herod. vii. 191, where speaking of the storm at Artemisium he says that the Magi stopped the wind by charms, *ἢ ἀλλως κως αὐτὸς ἐθέλων ἐκβπασεν.*

33. *θεοῦ νίδος εἰ.* A son of God. The higher revelation of the Son of the living God was not yet given. See ch. xvi. 16.

#### 34—36. JESUS CURES SICK FOLK IN THE LAND OF GENNESARET.

Mark vi. 53—56, where the stir of the neighbourhood and eagerness of the people are vividly portrayed.

34. *διαπεράσαντες.* Having crossed the bay from Tiberias to the neighbourhood of Capernaum. See map and note on *vv.* 13—21.

*εἰς Γεννησαρέτ.* By this is meant the plain of Gennesaret, two miles and a half in length and about one mile in breadth. Modern travellers speak of 'its charming bays and its fertile soil rich with the scourings of the basaltic hills.' Josephus describes the district in glowing terms (*B. J.* iii. 10. 8). See *Recovery of Jerusalem*, p. 351.

36. *παρεκάλουν ἵνα δίψωνται.* For *ἵνα* in *petitio obliqua* for the classical *ὅπως* see note ch. i. 22, and Goodwin's *Greek Moods and Tenses*, p. 78.

The sequence of the subjunctive or a historical tense gives *vivid*.

ness to the narrative by retaining the mood originally used by the speaker. The usage is frequent in the classical period: ἔχώρουν ἐκ τῶν οἰκιῶν δπως μὴ κατὰ φῶς προσφέρωνται, Thuc. II. 3. καὶ περὶ τούτων ἔμνησθην ίνα μὴ ταῦτα πάθητε. Dem. Olynth. III. 30. 10. See note, ch. xi. 14.

**τὸν κραστῖνον.** The hem of the garment had a certain sanctity attached to it. It was the distinguishing mark of the Jew: cp. Numbers xv. 38, 39, ‘that they add to the fringes of the borders (or corners) a thread of blue.’ At each corner of the robe there was a tassel; each tassel had a conspicuous blue thread symbolical of the heavenly origin of the Commandments. The other threads were white.

ὅσοι ἤψαντο διεσάθησαν. Cp. the case of the woman with an issue of blood, ch. ix. 20—22.

## CHAPTER XV.

5. *καὶ* omitted before *οὐ μὴ τιμ.* on the most ancient authority.

6. *τὸν λόγον* for *τὴν ἐντολὴν* of *textus receptus*; *τὸν νόμον* the reading of Tischendorf has the authority of N and C and some cursives, and would explain *τὴν ἐντολὴν*. *τὸν λόγον* may have been introduced from Mark.

8. The words *Ἔγγιζει μοι...τῷ στόματι αὐτῶν καὶ*, which fill up the quotation from the LXX, are omitted on the highest MS. authority.

16. 'Ιησοῦς omitted and 30 *τοῦ Ιησοῦ* for *αὐτοῦ*.

22. *Ἐκράζειν* rightly replaces the rarer form *ἐκράύγασεν*.

25. *προσεκύνει* is probably right, though the evidence is evenly balanced between aor. and imperf.

35, 36. The omission of *καὶ* before *εὐχαριστήσας* makes the structure very harsh. It is the reading necessitated by the rules adopted for forming the present text. Tregelles omits the *καὶ* against Lachmann and Tischendorf. If the former had seen N it can scarcely be doubted that he would have inserted the conjunction so necessary to the flow of the sentence.

39. *Μαγδαλὰν* for *Μαγδαλὰ* with the chief MSS. (N B D) and versions; some ancient authorities have *Μαγεῖν*. Most of the later uncials read *Μαγδαλά*.

### 1—20. THE TRUE RELIGION AND THE FALSE. A DISCOURSE TO THE PHARISEES, THE PEOPLE, AND THE DISCIPLES.

Mark vii. 1—23.

These twenty verses sum up the great controversy of the N.T., that between the religion of the letter and external observances and the *religion* of the heart, between what St Paul calls ‘the righteousness which is of the law and the righteousness which is of God by (or grounded upon) faith,’ Phil. iii. 9.

1. ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς. Probably a deputation from the Sanhedrin, such as was commissioned to question John the Baptist. Cp. John i. 19.

2. τὴν παράδοσιν τῶν πρεσβυτέρων. The elders, or presbyters, were the Jewish teachers, or scribes, such as Hillel and Shammai. The traditions were the rules or observances of the unwritten law, which they enjoined on their disciples. Many of these were frivolous; some actually subversive of God's law; yet such was the estimation in which these 'traditions' were held that, according to one Rabbinical saying, 'the words of the scribes are lovely, above the words of the law; for the words of the law are weighty and light but the words of the scribes are all weighty.'

3. διὰ τὴν παράδοσιν. 'For the sake of your tradition;' i.e. in order that ye may establish it: ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε, *Mark* vii. 9.

4. ὁ γὰρ θεὸς ἐντείλατο, answering to τὴν ἐντολὴν τοῦ θεοῦ, as in v. 5, ὑμεῖς λέγετε refers back to διὰ τὴν παράδοσιν ὑμῶν. St Mark has Μωϋσῆς γὰρ εἶπεν (vii. 10), an instructive variation.

δ κακολογῶν. As a classical word *κακολογεῖν* or *κακῶς λέγειν*—the preferable form (Lob. *Phryn.* 200), means to 'abuse,' 'revile;' so in LXX. θεού, οὐ κακολογήσεις, Ex. xxii. 28. In many passages the Hebrew word represented here by *κακολογεῖν* is translated by *ἀτιμάζειν* and means 'to treat with disrespect,' 'to despise.' In one form, however, of the Hebr. verb the meaning is 'to curse,' but the first sense is to be preferred here: 'whoever makes light of their claims to support,' &c. See Guillemand, *Hebraisms in N. T., ad loc.*

5. δῶρον δὲν κ.τ.λ. 'Let that by whatsoever thou mayest be profited by me (i.e. the sum which might have gone to your support) be a "gift" (*κορβᾶ*, Mark), or devoted to sacred purposes.'

The scribes held that these words, even when pronounced in spite and anger against parents who needed succour, excused the son from his natural duty, indeed bound him not to perform it; and, on the other hand, did not oblige him really to devote the sum to the service of God or of the temple.

οὐ μὴ τιμήσει. The omission of *καὶ* before these words (see critical notes) obviates the need of the awkward ellipse supplied in A.V. by the words 'he shall be free,' and throws out with far more force and clearness the contrast between the *ἐντολὴ τοῦ θεοῦ* and the *παράδοσις τῶν πρεσβυτέρων*. God's command was, 'honour thy father and thy mother;' ye say (in certain cases), 'a man shall not honour his father and mother.'

οὐ μὴ with future indicative or with subjunctive, is an emphatic denial. See note, ch. x. 42.

7. καλῶς ἐπροφήτευσεν. A common Jewish formula in quoting a saying of the prophets.

8, 9. Isaiah xxix. 13. The quotation nearly follows the LXX. The Hebrew has nothing answering to μάτην δὲ σέβονται με.

9. ἐντάλματα δινθρόπων. ‘Collections of ritual laws which were current in the times of the pre-exile prophets.’ (Cheyne, Is. *ad loc.*) Thus Pharisaism had its counterpart in the old dispensation.

10. προσκαλεσάμενος τὸν δχλον. The moment our Lord turns to the people, His teaching is by parables.

This appeal to the multitude as worthier than the Pharisees to receive the divine truths is significant of the popular character of the Kingdom of heaven.

11. κοινος. Literally, maketh common; cp. ‘common or unclean,’ Acts x. 14. ‘The Pharisees esteemed “defiled men” for “common and vulgar” men; on the contrary, a religious man among men is “a singular man.”’ Lightfoot *ad loc.*

12. οἱ Φαρισαῖοι ἔσκαβαλούσθησαν. A proof of the influence of the Pharisees. The disciples believed that Christ would be concerned to have offended those who stood so high in popular favour.

13. πᾶσα φυτεία. Not a wild flower, but a cultivated plant or tree; the word occurs here only in N.T.; in LXX. version of O.T. it is used of the vine, the most carefully cultivated of all plants; 2 Kings xix. 29; Ezek. xvii. 7; Mic. i. 6; Aq. and Symm. have δέδρων φυτείαν in Gen. xxi. 33, of the tamarisk. Here the plant cultivated by human hands—the vine that is not the true vine of Israel—is the doctrine of the Pharisees.

14. δόθηγοι εἰσιν τυφλοὶ τυφλῶν. The proverb which follows is quoted in a different connection, Luke vi. 39; cp. also ch. xxiii. 16.

εἰς βάθυνον πεσοῦνται. Palestine abounded in dangers of this kind, from unguarded wells, quarries, and pitfalls; it abounded also in persons afflicted with blindness. See note ch. ix. 27.

15. ἀκμήν. Here only in N.T. Strictly, ‘at the point of time, in late authors, ‘even now,’ ‘still.’ Latin, *adhuc*. In the modern Greek versions ἔτι is used for ἀκμήν.

καὶ ὑμεῖς, as well as the crowds to whom the parables are spoken.

ἀσύνετοι ἔστε. Cp. συνέσει πνευματικῆ, Col. i. 9, and τὴν σύνεσιν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, Ephes. iii. 4.

19. ἐκ γαρ τῆς καρδίας κ.τ.λ. The enumeration follows the order of the Commandments. Evil thoughts—(διαλογισμοὶ πονηροὶ) ‘harmful reasonings’—form a class under which the rest fall, indicating, too, that the transgression of the commandments is often in thought, by Christ’s law, not in deed only.

The plurals ‘murders, adulteries,’ &c., as Meyer points out, denote the *different instances* and kinds of murder and adultery. Murder includes far more than the act of bloodshed.

## 21—28. THE DAUGHTER OF A CANAANITE WOMAN IS CURED.

Mark vii. 24—30.

This narrative of faith without external observance or knowledge of the Law affords a suggestive contrast to the preceding discourse. It is not related as we might have expected by the Gentile St Luke. St Mark has various points of particular description not given here.

**21. ἀνεχώρησεν.** Perhaps to avoid the hostility which this attack upon the Pharisees would arouse. St Mark preserves the connection *ἀνεστὰς ἀπῆλθεν* as if He had been teaching (*καθίσας*).

**εἰς τὰ μέρη Τύρου καὶ Σιδώνης.** The reading adopted by the leading editors, Mark vii. 31, *ῆλθεν διὰ Σεδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαῖας*, makes it certain that Jesus crossed the borders of Palestine and passed through a Gentile land.

**22. γυνὴ Χανανᾶ.** In Mark ἡ δέ γυνὴ ἦν Ἐλληνίς, Συροφοινίκισσα (vii. 26). The two expressions are in Hellenistic Greek identical. In Joshua v. 12, 'The land of Canaan' (Hebr.) appears in the LXX. version as *τὴν χώραν τῶν Φοινίκων*. Hecatæus (Tr. 254) states: *Xνᾶ. [Canaan] οὖτω πρότερον ἡ Φοινίκη ἐκαλεῖτο.* The term land of Canaan, literally the *low lands* or *netherlands*, at first applied to the whole of Palestine, was confined in later times to the maritime plain of Phœnicia. Still, according to Prof. Rawlinson, the Canaanites and Phœnicians were distinct races, possessing marked peculiarities. The former were the original occupants of the country, the latter 'immigrants at a comparatively recent date.' (Herod. Vol. iv. p. 199.) The relations between Phœnicia and Palestine had been with scarcely an exception peaceful and friendly. The importance of the narrative lies in the fact that this woman was a foreigner and a heathen—a descendant of the worshippers of Baal. She may have heard and seen Jesus in earlier days. Cp. Mark iii. 8, 'they about Tyre and Sidon...came unto him.' This instance of mercy extended to a Gentile points to the future diffusion of the Gospel beyond the Jewish race.

**Δέξοντος με.** Identifying herself with her daughter. Cp. the prayer of the father of the lunatic child: 'Have compassion on *us* and help *us*,' Mark ix. 22.

**νὶστὸς Δανεῖδ.** A title that proves the expectation that the Messiah should spring from the house of David. It is the particular Messianic prophecy which would be most likely to reach foreign countries. The Tyrian woman's appeal to the descendant of Hiram's friend and ally has a special significance.

**οὐκ ἀπεκρίθη αὐτῇ λόγον.** Jesus, by this refusal, tries the woman's faith, that He may purify and deepen it. Her request must be won by earnest prayer, 'lest the light winning should make light the prize.'

Observe that Christ first refuses by silence, then by express words.

**ἥρωτον.** For the form cp. *μικρούντι*, Rev. ii. 7. the reading of Lachmann and Tischendorf (ed. 7); and see Winer, p. 104, note 3.

**ἀπόλυτον αἰτήν.** By granting what she asks, by yielding, like the unjust judge, to her importunity.

**24. εἰς τὰ πρόβατα τὰ ἀπολωλότα κ.τ.λ.** Jesus came to save all, but his personal ministry was confined, with few exceptions, to the Jews.

The thought of Israel as a flock of sheep lost upon the mountain is beautifully drawn out, Ezekiel xxxiv.; ‘My flock was scattered upon all the face of the earth, and none did search or seek after them’ (v. 6). Read the whole chapter.

**26. τὸν δρότον τῶν τέκνων κ.τ.λ.** The *τέκνα* are the Jews; the *κυνάρια* are the Gentiles. This was the name applied by the Jews to all outside the chosen race, the dog being in the East a symbol of impurity. St Paul, regarding the Christian Church as the true Israel, terms the Judaizing teachers *τοὺς κίνας*, Phil. iii. 2. The same religious hostility, and the same names of scorn, still exist in the East between Musselman and Christian populations. Christ’s words, as reported by St Mark (ch. vii. 27), contain a gleam of hope, *ἄφες πρώτου χορτασθῆναι τὰ τέκνα*.

**27. καὶ γάρ.** ‘For even’ (‘yet’ of the A.V. is misleading). The woman takes Jesus at His word, admits the truth of what He says, accepts the name of reproach, and claims the little that falls even to the dogs. ‘True, it is not good to cast the *children’s* bread to the dogs, for even the dogs have their share,—the crumbs that fall from their master’s table.’

**τὰ κυνάρια ἔσθιει.** St Mark has *ἔσθιειν* of the dogs and *χορτασθῆναι* of the children, so completely is the strict use of the two words reversed.

**τῆς τραπέζης τῶν κυρίων.** The ‘Masters’ must be interpreted to mean God, not, as by some, the Jewish people. Note the turn given by the introduction of the *κύριοι*. *κυνάρια* that have *κύριοι* are not the wretched outcasts of the streets—they have some one to care for them. Even the Gentiles may expect a blessing from the God of Israel.

**28. St Mark has εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαμόνιον ἐξεληλυθός.**

#### 29—31. JESUS RETURNS TO THE HIGH LAND OF GALILEE, AND CURES MANY BLIND, DUMB, AND LAME.

Mark vii. 31—37, where, not content with the general statement, the Evangelist describes one special case of healing.

**29. εἰς τὸ ὄπος.** The mountain country; the high land, as distinguished from the low land, which He had left.

32—38. FOUR THOUSAND MEN, BESIDES WOMEN AND CHILDREN, ARE MIRACULOUSLY FED.

Mark viii. 1—9.

32. οἱ μέραι τρεῖς. For this parenthetical introduction of the nominative see Winer, p. 704, § 2 and note 3.

36. εὐχαριστίας. εὐχαριστεῖν does not occur before Polybius in the sense of *gratias agere*. The decree in Demosth. *de Cor.* p. 257, where the word is found, (see Lob. *Phryn.* 18) is probably spurious. The classical expression is χάριν εἰδέναι.

τὸ περισσεύον τῶν κλαμπάτων. See ch. xiv. 20. One side of the lesson is the lavishness of Providence. God gives even more than we require or ask for. But the leading thought is a protest against waste.

37. ἐπτὰ σπυρίδας. See note ch. xiv. 20, and Acts ix. 25, where St Paul is said to have been let down from the wall of Damascus in a *σπυρίς*, probably a large basket made of rope-net, possibly a fisherman's basket; in 2 Cor. xi. 33, where the same incident is related, the word *σαργάνη* is used. Why the people brought different kinds of baskets on the two occasions we cannot determine. The facts seem to point to a difference in nationality or in occupation. *σπυρίς* connected with *σπείρω*, 'to twist,' is the Lat. *sporta*, or *sportula*. *σαργάνη* in Æsch. *Suppl.* 769 = 'the mesh of a net'.

39.—XVI. 4. JESUS AT MAGDALA, OR MAGADAN, IS TEMPTED TO GIVE A SIGN.

Mark viii. 10—12; Luke xii. 54—57.

39. Μαγδάν. For the reading see critical note. It is probable that the familiar Magdala supplanted in the text the more obscure Magadan. Magdala or Migdal (a watch tower) is identified with the modern *Mejdel*, a collection of ruins and squalid huts at the S.E. corner of the plain of Gennesaret, opposite to K'heresa or Gergessa. This is the point where the lake is broadest. Prof. Rawlinson thinks that this Magdala may be the Magdulus of Herodotus, II. 159; unless indeed by a confusion curiously similar to that in the text, Herodotus has mistaken Migdal for Megiddo. Magdala was probably the home of Mary Magdalene.

## CHAPTER XVI.

2 and 3. ὁψα...οὐ δύνασθε. The genuineness of this passage is doubtful. It is omitted in several uncials (among them NB) and cursives. Origen passes over the passage in his Commentary, and Jerome notes its omission in *plerisque Codicibus*. Still the internal evidence is strong in its favour and it is retained by the leading editors, though bracketed by Tischendorf and Westcott and Hort. See Scrivener's *Introduction*, p. 49 (3).

3. ὑποκριταὶ omitted before τὸ μὲν πρόσωπον and (v. 4) τοῦ προφήτου after Ἰωνᾶ.

11. ἀπρων for ἀπρον, a certain correction.

20. Ἰησοῖς, though found in some important MSS. (not in NBL), is rightly omitted, the internal evidence against it is strong, and the insertion might easily be made by a mistake in transcription.

1. οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι. In Mark οἱ Φαρισαῖοι alone. The coalition between these opposing sects can only be accounted for by the uniting influence of a strong common hostility against Jesus.

**πειράζοντες.** The participle sometimes expresses in a condensed form what might be expanded into a final or consecutive sentence. See Campbell's *Soph. Essay on the language, &c.*, § 36. (5) b., *Ἐβας | τύσσον ἐν ποίμναις πίτνων (Ajax, 185)=τύσσον ὥστε πίτνειν.* Cp. *Ant.* 752, ἡ κάπαπειλῶν ὥδ' ἐπεξέρχει θραύσις; see Jebb's note on *Ajax*, loc. cit.

**σημεῖον ἐκ τοῦ οὐρανοῦ.** They could not conceive the inner beauty of Christ's teaching, but they would follow the rules of a Rabbi who, like one of the ancient prophets, should give an external sign—a darkening of the glowing sky—a flash of light—a peal of thunder. The answer of Christ teaches that the signs of the times, the events of the day, are the signs of God, the sign that Christ gives.

2. εὐδία...χειμών. For this contrast cp. δλλὰ νῦν μοι | γαιάοχος εὐδίας δπασσεν | ἐκ χειμώνος. Pind. *Isth.* (vii) vi. 37—39.

3. στυγνάζων, late. Polybius uses στυγνότης of the weather.

τὸ πρόσωπον τοῦ οὐρανοῦ. Perhaps Jesus and His questioners were looking across the lake towards the cliffs of Gergesa, with the sky red from the reflected sunset. In Luke the signs are 'a cloud rising in the west' and the blowing of the 'south wind.'

**σημεῖα τῶν καιρῶν.** The meaning of passing events—some of which point in many ways to the fulfilment of prophecy, and to the presence of Christ among men; others to the overthrow of the national existence through the misguided passions of the people, and the absence of true spiritual life. In Luke xiii., two events of typical importance are reported to Jesus who shews how they are *σημεῖα τῶν καιρῶν*: they were not, as the Jews interpreted them, instances of individual punishment for sin, but they were warnings to the nation. Perhaps no clearer proof of this want of political or spiritual insight, and of blindness to facts, could be given than the pretension to political liberty made by the Jews, John viii. 33, οὐδενὶ δεδουλεύαμεν πώποτε. Neither Babylonish captivity, nor tribute to Caesar, nor presence of a Roman Procurator were *σημεῖα* to them.

The work and life of Christ were in the highest sense *σημεῖα*. He was Himself *σημεῖον ἀντιλεγόμενον*.

4. μοιχαλίς. See ch. xii. 39.

τὸ σημεῖον Ἰωνᾶ. See ch. xii. 39—41, where the same word occurs in the same connection. An estranged people cannot see signs. The words in Mark viii. 12 are ‘there shall no sign be given unto this generation,’ i.e. no such sign as they demanded.

### 5—12. THE LEAVEN OF THE PHARISEES AND OF THE SADDUCEES.

Mark viii. 14—21, where the rebuke of Christ is given more at length in stirring language; and Luke xii. 1, where the context and occasion are different. ἐπισυναχθεισῶν τῶν μυράδων τοῦ δχλου ὥστε καταταῖν ἀλλήλους ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρώτον.

6. τῆς ζύμης. Teaching, which like leaven is corrupt and penetrating, cp. 1 Cor. v. 7, ἔκκαθάρατε τὴν παλαιὰν ζύμην ἵνα γέτε νέον φύραμα καθώς ἔστε ἄγνοοι, where the reference is to the putting away of leaven before the passover. See Schöttgen on 1 Cor. v. 7, and cp. Hos. vii. 4, and note ch. xiii. 38.

7. ὅτι ἄρτους οὐκ ἔλαβομεν. δτι, probably not causal but *recitatio-*ν i.e. used to introduce the words of the speaker. εἰ μὴ ἔνα ἄρτον οὐκ εἶχον (Mark). It is possible that Jesus may have employed figurative language even more than was usual with Eastern teachers; certainly this special metaphorical use of leaven was new. See Lightfoot, *Hor. Hebr. ad loc.* Again, the Pharisees had rules of their own as to what kind of leaven it was lawful to use, and what kind it was right to avoid. Hence it was not strange that the disciples should imagine that their Master was laying down similar rules for their guidance.

8. ὀλιγόποτοι. Their πίστις had failed in two respects: they had shown (1) want of *spiritual insight* by taking ζύμη in a literal sense. (2) Want of *loving trust* in thinking that Jesus intended a rebuke to their forgetfulness.

9. οὕτω νοεῖτε. In Mark the rebuke is conveyed by a reference to the prophecy quoted ch. xiii. 14, 15 (Is. vi. 9, 10), with the striking variation of πεπωραμένην καρδίαν for ἐπαχνύθη ἡ καρδία.

κοφίνους...σπυρίδας. See notes ch. xiv. 20 and xv. 37.

12. συνήκα�. See note on ἀσύνετοι, ch. xv. 16.

### 13—20. THE GREAT CONFESSION OF ST PETER, AND THE PROMISE GIVEN TO HIM.

Mark viii. 27—30: The question is put ‘while they were on the way,’ the words ‘the Son of the living God’ are omitted, as also the blessing on Peter. Luke ix. 18—21: Jesus was engaged in prayer alone; the words of the confession are ‘the Christ of God,’ the blessing on Peter is omitted.

13. Καισαρείας τῆς Φιλίππων. The most northerly point in the Holy Land reached by our Lord. The city was rebuilt by Herod Philip, who called it by his own name to distinguish it from Cæsarea Stratonis on the sea coast, the seat of the Roman government, and the scene of St Paul’s imprisonment.

The Greek name of this Cæsarea was Paneas, which survives in the modern Banias. Cæsarea was beautifully placed on a rocky terrace under Mount Hermon, a few miles east of Dan, the old frontier city of Israel. The cliffs near this spot, where the Messiah was first acknowledged, bear marks of the worship of Baal and of Pan. See *Recovery of Jerusalem*, and Tristram's *Land of Israel*.

**τὸν νιδὸν τοῦ ἀνθρώπου.** See note ch. viii. 20. The question of Jesus is: In what sense do the people believe me to be the Son of man? In the sense which Daniel intended or in a lower sense? Observe the antithesis in Peter's answer:—the Son of man is the Son of God.

**14. Ἰερεμία.** Named by St Matthew only. The mention of Jeremiah as representative of the Prophets is explained by Lightfoot (*Hor. Hebr.* Matt. xxvii. 9) by reference to a Talmudic treatise, according to which the book of Jeremiah came first of the Prophets, following the books of Kings.

**16. σὺ εἶ ὁ Χριστός δὲ μόνος τοῦ θεοῦ τοῦ λόγου.** This confession not only sees in Jesus the promised Messiah, but in the Messiah recognises the divine nature. It was this claim that brought upon Jesus the hostility of the Jews. Trypho the Jew in his dialogue with Justin Martyr declares that his nation expected a human Messiah: such a claim made by Jesus might even have been admitted: it is the claim to divinity not to Messiahship that rouses the popular fury (John viii. 58, 59) and decides the judgment of the Sanhedrin (Matt. xxvi. 64, 65).

**17. Βαρ'Ιωνā,** 'son of Jonah,' or 'son of John.' The Greek form may stand for either name (see Bp. Lightfoot on a *Fresh Revision of N.T.*, pp. 159, 160); but the reading adopted by the best editors John i. 43, *vños Iωνou*, seems conclusive in favour of the latter rendering. Bar is Aramaic for son; cp. Bar-abbas, Bar-tholomew, Bar-nabas.

**ὅτι στὰρξ καὶ αἷμα κ.τ.λ.** Not man, but God; 'flesh and blood' was a common Hebrew expression in this contrast. The recognition was not by material test or human judgment, but by the witness of the Holy Spirit.

**18. σὺ εἶ Πέτρος κ.τ.λ.** The precise meaning of *πέτρα* in relation to *Πέτρος* has been keenly disputed. To suppose no connection between *Πέτρος* and *πέτρα* is opposed to candid criticism. On the other hand, to view *πέτρα* as simply equivalent to *Πέτρος*, and to regard the personal Peter as the rock on which the Church is built, narrows the sense. *Πέτρα* is the central doctrine of the Christian Church—the Godhead of its Lord. Yet Peter is not named in connection with the *πέτρα* without cause. To Peter first was granted spiritual insight to discern, and courage to confess this great truth; and therefore it was his privilege to be the first scribe instructed to the kingdom of heaven, *and to Peter as such the blessing is addressed.* For an illustration of this view of Peter, regarded not as an individual, but as a representative of a truth, cp. *Apol. Soc.*, p. 28 b., καὶ φανεται τοῦτο οὐ λέγειν

τὸν Σωκράτη, προσκεχρήσθαι δὲ τῷ ἐμῷ δυόματι, ἐμὲ παραδείγμα ποιούμενος, ἀσπερ ἀν εἰ εἴποι δτι οὐτος ὑμῶν, ὃ ἀνθρωποι, σοφώτατος ἐστιν δοτις ὥσπερ Σωκράτης ἔγνωκεν ὅτι οὐδενὸς ἀξός ἐστι τῇ ἀληθείᾳ πρὸς σοφίαν.

On these words mainly rest the enormous pretensions of the Roman pontiff. It is therefore important (1) To remember that it is to Peter with the great confession on his lips that the words are spoken. The Godhead of Christ is the *πέτρα*—the keystone of the Church, and Peter is for the moment the representative of the belief in that truth among men. (2) To take the words in reference: (a) to other passages of Scripture. The Church is built on the foundation of the Apostles and Prophets, Eph. ii. 20, on Christ Himself, 2 Cor. iii. 11. (b) To history; Peter is not an infallible repository of truth. He is rebuked by Paul for Judaizing. Nor does he hold a chief place among the Apostles afterwards. It is James, not Peter, who presides at the Council at Jerusalem. (c) To reason: for even if Peter had precedence over the other Apostles, and if he was Bishop of Rome, which is not historically certain, there is no proof that he had a right of conferring such precedence on his successors.

**μου τὴν ἐκκλησίαν.** The word *ἐκκλησία* occurs twice in Matthew and not elsewhere in the Gospels. See note ch. xviii. 17 where the Jewish *ἐκκλησία* is meant. From the analogy of the corresponding Hebrew word, *ἐκκλησία* in a Christian sense may be defined as the congregation of the faithful throughout the world, united under Christ as their Head. The use of the word by Christ implied at least two things: (1) that He was founding an organized society, not merely preaching a doctrine: (2) That the Jewish *ἐκκλησία* was the point of departure for the Christian *ἐκκλησία* and in part its prototype. It is one among many links in this gospel between Jewish and Christian thought. The Greek word (*ἐκκλησία*) has passed into the language of the Latin nations; *église* (French), *chiesa* (Italian), *iglesia* (Spanish). The derivation of the Teutonic *Church* is very doubtful. That usually given—*Куриакόν* (the Lord's house)—is abandoned by most scholars. The word is probably from a Teutonic root and may have been connected with heathen usages. See *Bib. Dict. Art. Church*.

**πύλαι ἄδον.** Cp. Eur. *Hec.* i., ἡκω νεκρῶν κευθμῶν καὶ σκότου πύλας | λιπὼν ἵν “Αἰδῆς χωρὶς φύσται θεῶν”. Theocr. *Idyll.* ii. 159 (Schol.) τὴν τοῦ ἄδου κρούει πύλην. τοῦτ’ ἐστιν ἀποθανεῖται. Verg. *Aen.* vi. 126, Noctes atque dies patet atri janua Ditis. Here the expression symbolises the power of the unseen world, especially the power of death: cp. Rev. i. 18, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ἄδου. 1 Cor. xv. 55, πω̄ σου, θάνατε, τὸ κέντρον, πω̄ σου, ἄδη (var. lect. θάνατε), τὸ νίκος. “Αἰδῆς is used for the Hebrew *Sheol*, the abode of departed spirits in which were the two divisions, *Paradise* and *Gehenna*. The introduction of such Greek religious terms to translate Hebrew religious terms is full of interest. It may be thought to ratify in part, at least, Greek religious ideas, to blend and modify those ideas with Jewish doctrine, and to bring the result of both to be raised and enlightened by the teaching of the Master.”

**οὐ κατισχύσουσιν αὐτῆς.** The gates of Hades prevail over all things human, but the Church shall never die.

19. **τὸς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν.** This expression was not altogether new. To a Jew it would convey a definite meaning. A key was given to a Scribe when admitted to his office as a symbol of his authority to open the treasury of the divine oracles (ch. xiii. 52). Peter was to be a Scribe in the kingdom of heaven. He has received authority to teach the truths of the kingdom. Again the key was symbolic of office and authority generally; cp. Is. xxii. 22: 'The key of the house of David will I lay upon his shoulder, &c.'—words which are transferred to Christ Himself Rev. iii. 7. These words of his Lord would afterwards gain a fresh force for Peter, when he found that through him God had opened 'the door of faith to the Gentiles.' Acts xiv. 27.

**ἢ λύσης κ.τ.λ.** 'To bind' (cp. ch. xxiii. 4) is to impose an obligation as binding; 'to loose' is to declare a precept not binding. Such expressions as this were common: 'The school of Shammai binds it, the school of Hillel looses it.' The power is over things, not persons. The decisions of Peter, as an authorized Scribe of the Kingdom of God will be ratified in heaven. Such decisions of the Scribes of the Kingdom of Heaven were the sentence pronounced by James, Acts xv. 19, and the judgments of Paul in the Corinthian Church.

Compare with this passage John xx. 23, **λάβετε πνεῦμα ἄγιον, ἀντινω ἀφῆτε τὰς ἀμαρτίας ἀφέωνται αὐτοῖς· ἀντινων κρατήτε κεκράτηται,** where the reference is to the judicial authority of the apostles; here a legislative power is conferred. Observe carefully the force of the perfect **ἀφέωνται** and **κεκράτηται**, 'whosoever sins ye shall remit, they have been remitted.' Your spiritual **σύνεσις** will enable you to recognise and ratify the divine judgment on offending persons. So here note the future perfect **ἔσται δεδεμένον**, your decision will have been anticipated in heaven.

20. **ἴνα μηδενὶ εἰπώσιν δτι αὐτός ἔστιν ὁ Χριστός.** Lest the Galilean enthusiasm should endeavour to make Him a king.

### 21—23. THE PASSION IS FORETOLD.

Mark viii. 31—33; Luke ix. 22. St Luke omits the rebuke to Peter. St Mark adds *καὶ παρρησίᾳ* (without reserve) **τὸν λόγον ἐλάλει**, both add *καὶ ἀποδοκιμασθήσεται*.

21. **ἀπὸ τότε.** An important note of time. Now that the disciples have learned to acknowledge Jesus to be the Messiah, He is able to instruct them in the true nature of the Kingdom.

Σέτ conveys the idea of duty, of a course of life not led haphazard, but determined by principle, of the divine plan which rules the life and work of Christ from first to last. This thought is specially prominent in the third gospel:—in His childhood, **ἐν τοῖς τοῦ πατρὸς μονὸν δὲ εἶναν με.** Luke ii. 49; in His preaching, *καὶ ταῖς ἐτέραις πάντεσιν*

*εὐαγγελισθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ ὅτι ἐπὶ τούτῳ ἀπεστάλην.* iv. 43, in the fulfilment of the prophecies of His sufferings and death and exaltation, οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστόν, καὶ εἰσέλθειν εἰς τὴν δέξιαν αὐτοῦ, xxiv. 26. Cp. Acts xvii. 3. The same thought is applied to St Paul's life and work in the Acts xviii. 21, xxiii. 11, and in other passages. It was felt to be the motive of noble lives before the gospel: οὐ ἀν τις ἁυτὸν τάξῃ η̄ ἡγησάμενος βέλτιον εἶναι η̄ ὥν' ἀρχοντος ταχθῆ, ἔταῦθα δεῖ, ὡς ἐμοὶ δοκεῖ, μένοντα κινδυνεύειν, μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε ἀλλο μηδὲν πρὸ τοῦ αἰσχροῦ, Plato, *Apol. Socr.* p. 28.

τολλὰ παθεῖν. *πάσχειν* strictly means to 'feel,' or 'experience,' without any thought of pain or suffering. The history of the word is a melancholy comment on the experience of mankind. To feel was to suffer. In the language of Christianity *πάσχειν* is used specially of the sufferings and death of Christ, as here, and Luke xxii. 15, πρὸ τοῦ με παθεῖν. 1 Pet. ii. 21, Χριστὸς ἐπάθει ὑπὲρ ἡμῶν. Hence through the Vulgate, 'passion' has passed with this technical sense into English as in 'Passion-tide,' 'Passion-week.'

τῶν πρεσβ. καὶ ἀρχ. καὶ γραμ.=the Sanhedrin. See ch. ii. 4, and xxvi. 3.

ἀποκτανθῆναι. As yet there is no mention of the Roman judge or of the death upon the cross; this truth is broken gradually, see v. 24.

ἀποκτανθῆναι. A rare late form. The Attic writers as a rule used *θνήσκω* and its compounds to supply the passive of *κτείνω*. Veitch cites ἐκτείνοντο, Thuc. iii. 81, as the one known exception. In Homer the passive forms occur; e.g. aor. 1 ἐκτρόθην, *Od.* iv. 537. Also rarely in late authors *ἀπεκτάνθαι*, Polyb. 7. 7, and in LXX. and N.T. (Veitch, sub voc. *κτείνω*).

τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. How can the plainness of this intimation be reconciled with the slowness of the disciples to believe in the Resurrection? Not by supposing that obscure hints of the Passion were afterwards put into this explicit form; but rather (1) partly by the blindness of those who will not see; (2) partly by the constant use of metaphor by Jesus. "Might not," they would argue, "this 'death and rising again' be a symbol of a glorious visible kingdom about to issue from our present debasement?"

22. Ιλεώς σοι. Understand θεὸς γένοιο or γένοιο, and translate literally: 'may God pity thee,' i.e. 'give thee a better fate,' or (2) 'pit thyself.' *Ιλεώς* is used of divine pity, in this way especially by late authors: σὺ δὲ Ιλεώς Αφροδίτη γενοῦ, Lucian, *Amor.* 30; δεσπότα Παλαιμον, Ιλεώς ἡμῖν γενοῦ, Eur. *Iph.* T. 271; ταῦτ' ὦ Λύκει Ἀπόλλον, Ιλεώς κλίων | δὸς πάσιν κ.τ.λ., Soph. *El.* 655. Hence like Latin *di avertant* of events to be shunned or deprecated.

23. ὑπαγεῖς δότσω μου, σωτανά. Peter takes the place of the tempter, and argues for the false kingdom instead of for the true (see notes ch. iv. 8—10).

σκάνδαλον ἔμοι, i.e. a snare to allure me, as tempting me to forsake the divine plan of self-denial and sacrifice.

οὐ φρονεῖς τὰ τοῦ Θεοῦ δλλαδ τὰ τῶν ἀνθρώπων. ‘Thou mindest not the things of God but the things of men,’ i.e. thine are not God’s thoughts but man’s thoughts. Cp. τὰ τῆς σαρκὸς φρονοῦσιν (have a carnal mind), Rom. viii. 5; τὰ δνω φρονεῖτε, Col. iii. 2. In the classics φρονεῖν is used of political partisanship: φρονεῖν τὰ Φιλίππου, or τὰ τοῦ δῆμου (Dem.), ‘to be on the side of Philip or on the side of the people.’ μήτ’ ἐμοὶ παρέστοις | γένοντο μήτ’ ἵστον φρονῶν (i.e. of the same party in the state) ὃς τάδ’ ἔρδοι, Soph. Ant. 374. Thus the expression in the text=‘thou art not on God’s side but on man’s, and therefore a Satanás or διάβολος, an adversary of God thwarting his plan of humility’.

With the exception of the parallel passage in Mark, and Acts xxviii. 22, φρονεῖν is confined in N. T. to St Paul’s epistles where it is frequent, especially in Romans and Philippians.

**24—28. SELF-RENOVEMENT REQUIRED IN CHRIST’S FOLLOWERS. THEIR REWARD.** Mark viii. 34—ix. 1; Luke ix. 23—27.

24. ἀράτω τὸν σταυρόν, ‘take up his cross.’ St Luke adds καθ’ ἡμέραν. The expression, ch. x. 38, differs slightly, ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, where see note. ἀράτω τὸν σταυρὸν implies death; this explains the γάρ (v. 15), let Christ’s follower lose on the cross the lower life, as the Master lost His, crucify also his earthly affections, of which the ψυχὴ was the seat (ψυχὴ...αναταίνου, φάγε, πίε, εὐφαίνου, Luke xii. 19), and he shall win the higher spiritual life here and hereafter. Another thought of the Cross is slavery—it was especially a slave’s death (‘cives Romani servilem in modum cruciati et necati,’ Cie. in Verrem i. 5); ‘you must be slaves not kings,’ cp. ch. xx. 25—28 and Phil. ii. 8, ἐτρεπένσεν ἑαντόν, γενόμενος ὑπόκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

For the thought of the Christian’s crucifixion with Christ cp. among many other passages Gal. ii. 20, Χριστῷ συνεσταύρωσαι.

26. ἔδν τὸν κόσμον δλον κερδήσῃ. One of the false Messianic notions was that the Christ should gain the whole world, i.e. the Roman Empire. This was the very temptation presented to our Lord Himself ‘the kingdoms of the world and the glory of them.’ What is the value of universal dominion, of the whole power of Cæsar, compared with life? ψυχὴ had a wide range of meaning to the Greek; it was ‘life’ in all its extent, from the mere vegetative existence to the highest intellectual life. Christianity has deepened the conception by adding to the connotation of ψυχὴ the spiritual life of the soul in union with Christ.

The higher and the lower sense are both present in these verses, it is true that the world is worthless if life be lost, still more true if the union of the soul with Christ should be sacrificed. The Greek poet discerned that there is a greater gain than external prosperity, ἔπει σ’ ἐφεύρηκα μορφ μὲν οὐκ ἐπ’ ἐσθλᾶ | βεβώσαν· ἀ δὲ μέγιστ’ ἔβλαστε νύμα, τῶνδε φερομέναν | δριστα τὰ Ζηνὸς εύσεβεια. Soph. El. 1094.

κερδήσῃ Ιημαθῆ. κέρδος and ζημία...are often thus opposed in the classics. Cp. Phil. iii. 7, δλλ’ ἀτινα ἦν μοι κέρδος ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν—a passage which reflects the thought of this.

**ἀντάλλαγμα.** Cp. κέκρισθε...μήδ' ἀνταλλάξασθαι μηδεμίας χάριτος μήδ' ὠφελεῖας τὴν εἰς τὸν "Ελλῆνας εἴνουσαν" (*Dem. Phil.* II. 10); no external gain, it was felt, would tempt Athens to abandon her loyal and pro-Hellenic policy—for that she would make every sacrifice.

**27. γάρ.** The reason given why the higher life—the soul—is of priceless value: (1) The Judge is at hand who will condemn self-indulgence and all the works of the lower life, and will reward those who have denied themselves. (2) Further (*v. 28*) this judgment shall not be delayed—it is very near. The same motive for the Christian life is adduced by St Paul, *Phil.* iv. 5, τὸ ἐπιεικὲς ὑμῶν γνωσθῆτω πᾶσιν ἀθρώποις. δοκιμαστέοντας τὸν θεόν. Cp. 1 Cor. xvi. 22.

**28. οὐ μὴ γεύσωνται θανάτου κ.τ.λ.** Compare

The valiant never taste of death but once.

SHAKESPEAR, *Jul. Ces.* Act II, 2.

St Matthew's version of this 'hard saying' indicates more plainly than the other Synoptic Gospels the personal presence of Christ. St Luke has, ἔως ὣς θωσιν τὴν βασιλείαν τοῦ θεοῦ: St Mark adds to these words, ἔλαχισθιναί εἰς δυνάμεις: but the meaning in each case is the same. Various solutions are given. The expression is referred to (1) the Transfiguration, (2) the Day of Pentecost, (3) the Fall of Jerusalem. The last best fulfils the conditions of interpretation—a judicial coming—a signal and visible event, and one that would happen in the lifetime of some, but not of all, who were present. To take εἰς τὴν βασιλείαν αὐτοῦ in a literal external sense would be to repeat St Peter's error, and to ignore the explanation of the Kingdom just given.

## CHAPTER XVII.

4. ποιήσω (NBC\*), for ποιήσωμεν, which is supported by all the later uncials—the more ancient evidence rightly prevails.

5. ἀκούετε αὐτοῦ for αὐτοῦ ἀκούετε on the authority of NBD.

9. ἐκ for ἀπὸ on decisive evidence; ἐκ from out the mountain, from the heart of it—a less usual expression than ἀπό.

10. πρώτον, inserted to help the sense, appears in the majority of later uncials, not in NBD.

20. διληπτιστέαν for ἀπιστίαν, the term of gentler blame has the earliest evidence in its favour.

21. Here the received text has: τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. The words are undisputed in the parallel passage, *Mark* ix. 29, with the exception of καὶ νηστείᾳ omitted by Tischendorf without decisive evidence. Here the omission is supported by NB\* 33 and some important versions.

25. εἰσελθόντα, the reading of N\*. There is much variation in the MSS. οὐτε γάλθει is well supported, but looks like an explanation of the participle.

26. εἰπόντος δὲ (NBCL) for λέγει αὐτῷ δὲ Πέτρος, not supported by the later uncials.

1—13. THE TRANSFIGURATION. Mark ix. 2—13; Luke ix. 28—29. 36

1. μεθ' ἡμέρας έτ. Within a week of Peter's confession. St Luke has 'about an eight days after,' according to the common Jewish reckoning, by which each part of a day is counted as a day. The note of time cannot be without a purpose. The link is intentional between the announcement of the Passion and the kingdom of utter sacrifice on the one hand, and the foretastes of glory on the other.

τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην. The three who were chosen to be with their Master on the two other occasions, (1) the raising of Jairus' daughter, (2) the agony in the Garden of Gethsemane.

εἰς δρός ὑψηλόν. A contrast suggests itself, between this mountain of the Kingdom of God, and the mountain of the kingdoms of the world, ch. iv. 8.

An old tradition placed the scene of the Transfiguration on Mount Tabor. It is known, however, that the summit of Tabor was at this period occupied by a fortress, and there is no hint given of Jesus being in that neighbourhood. Many regard one of the spurs of Hermon, or even its summit (Conder, *Tent Work*, &c. 266), as the most likely spot. Cæsarea Philippi, the last named locality, lies under Hermon, and its glittering cone of snow may have suggested the expression in Mark, λευκὰ λαβά ως χιών, if, indeed, the words ως χιών are to be admitted into the text.

2. μεταμορφώθη. 'Was transformed.' Here was a change (*μετά*) of *μορφή*, 'the abiding form,' 'the manner of existence.' *μεταμορφοῦσθαι* 'involves an inwardness of change, a change not external, not of accidents, but of essence.' Trench, *N. T. Syn.* Part II. p. 87. *μετασχηματίζειν* denotes change of external appearance. See Rom. xii. 2 and Phil. ii. 6—8, where see Bp Lightfoot's notes and separate note on *μορφὴ* and *σχῆμα*.

St Luke records that the change took place ἐν τῷ προσεύχεσθαι αὐτῶν.

ώς δὲ γίλος...ώς τὸ φῶς. A hint that the Transfiguration took place at night, which is also rendered probable by the statement of St Luke that the three Apostles were 'heavy with sleep,' that they 'kept awake,' that they descended 'the next day,' ch. ix. 32 and 37.

3. Μωϋσῆς καὶ Ἡλίας (Elijah). The representatives of the Law and the Prophets. The whole history of the Jewish Church is brought in one glance, as it were, before the Apostles' eyes in its due relation to Christ. St Luke names the subject of converse: they 'spake of his decease which he should accomplish at Jerusalem' (ix. 31).

**4. ποιήσω.** So in the best MSS., 'let me make.' The transition to the singular is in keeping with Peter's temperament; he would like to make the tabernacles.—Meyer. By σκηναὶ are meant little huts made out of boughs of trees or shrubs, such as were made at the Feast of Tabernacles.

**5. οὐτός ἐστιν ὁ υἱὸς κ.τ.λ.** Words that recall the baptism of Jesus; ch. iii. 17, where see note. For the tense of εὑδόκησα, cp. παρεδόθη, ch. xi. 27.

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**ἀποκαταστήσα πάντα.** Two questions arise in reference to these words, (1) How is the future to be explained? (2) In what sense were they fulfilled by John the Baptist? (1) If the prophecy be regarded as absolutely and finally fulfilled in John the Baptist the point of departure for the future ἀποκαταστήσει, and the present-future ἔρχεται must be taken, not from the time when the words were spoken, but from the time when the prophecy was first uttered. Christ cites and affirms the prediction of Malachi. (2) The answer to the second question must be sought in the angelic message to Zachariah, Luke i. 16, 17, πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεόν αὐτῶν· καὶ αὐτὸς προελεύσεται ἐώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτομάσαι Κυρίῳ λαὸν κατεκενασμένον.

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12. οὐκ ἐπέγνωσαν, 'did not recognise.' ἔτι denotes 'further,' hence 'clear' recognition.

ἐν αὐτῷ ποιεῖν. In classical Greek *ποιεῖν* would be followed by two accusatives. *ἐν αὐτῷ* in him as the sphere or field of their action.

μᾶλλα πάσχειν, is destined to suffer, such is to be his experience also. *πάσχειν* refers to οὐκ ἐπέγνωσαν as well as to ἐποίησαν ἐν αὐτῷ δοῦς ἡθέλησαν.

#### 14—21. A LUNATIC CHILD IS CURED.

Mark ix. 14—29, where the scene and the symptoms of the disease are described with great particularity. Luke ix. 37—42.

14. ὅθινται πρὸς τὸν δχλον. Some will recall Raphael's great picture of the Transfiguration, in which the contrast is powerfully portrayed between the scene on the mount, calm, bright, and heavenly, and the scene below of suffering, human passions, and failure.

15. σεληνιάζειν. This is the only special instance of cure in the case of a lunatic. They are mentioned as a class, ch. iv. 24. The word literally means 'affected by changes of the moon.' On the thought underlying the word, that there is an access of mania at the time of lunar changes, see Belcher, *Our Lord's Miracles of Healing*, p. 131.

St Mark describes the child as foaming, gnashing with his teeth, and pining away. St Luke mentions that he 'crieth out.' All these were epileptic symptoms; 'the child was a possessed epileptic lunatic.'

17. ὁ γενεὶς ἀπιστος καὶ διεστραμμένη, addressed to the scribes and the multitude thronging round, as representing the whole nation. The disciples, if not specially addressed, are by no means excluded from the rebuke. For this moral sense of διαστρέφω cp. Luke xxiii. 2, τούτοις εὑρομεν διαστρέφοντα τὸ έθνος, Phil. ii. 15 (Deut. xxxii. 5), γενεᾶς σκολιᾶς καὶ διεστραμμένης, and Polyb. viii. 24. 3, διεστρέφετο υπὸ κόλακος.

20. ἐρείτε τῷ δρει τούτῳ κ.τ.λ. Such expressions are characteristic of the vivid imagery of Eastern speech generally. To 'remove mountains' is to make difficulties vanish. The Jews used to say of an eminent teacher, he is 'a rooter up of mountains.' See Lightfoot *ad loc.*

#### 22, 23. THE SECOND ANNOUNCEMENT OF THE PASSION.

Mark ix. 31; Luke ix. 44.

Both St Mark and St Luke add that the disciples 'understood not this saying.' It was difficult for them to abandon cherished hopes of *an earthly kingdom*, and 'might not Jesus be speaking in parables of *a figurative death and resurrection*?' See note, ch. xvi. 21.

Observe here the various phases in the prediction of the Passion. The first (ch. xvi. 21) foretells the rejection of Jesus as the Messiah by the Jews, and his death in the indefinite passive, *ἀποκτανθῆται*.

The second speaks of the betrayal into the hands of *men*, *εἰς χεῖρας ἀνθρώπων* (Matt., Mark, Luke); and ‘they shall put him to death.’

The third (ch. xx. 17–19) particularises the share taken by Jew and Gentile. The Sanhedrin shall condemn and deliver to the Gentiles, *εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι*.

#### 24—27. JESUS PAYS THE HALF SHEKEL OF THE SANCTUARY.

Peculiar to St Matthew.

**τὸ δέσμαχα.** This was not a tribute levied by Cæsar or by Herod, but the half-shekel (Exod. xxx. 13) paid annually by every Jew into the Temple treasury. The ‘sacred tax’ was collected from Jews in all parts of the world. Josephus (*Ant. xvi.* 6) has preserved some interesting letters from Roman proconsuls and from Augustus himself, to Cyrene, Ephesus and other communities, directing that the Jews should be allowed to forward their contributions to the Temple without hindrance.

It would be interesting to know whether the Jewish Christians continued to pay the Temple-tax in accordance with the Lord’s example.

After the fall of Jerusalem and the destruction of the Temple the Jews were obliged to pay the two drachmæ into the Roman treasury. Joseph. *B. J.* vii. 6. 6.

**οὐ τελεῖ.** Probably some who misunderstood or who wished to misrepresent Jesus had raised the doubt whether He would pay the tribute. It is possibly a hint that His claims to the Messiahship were becoming more widely known. Meyer remarks that the *val* of Peter makes it clear that Jesus had been in the habit of paying the tax.

**25. προέφθασεν αἰνόν.** ‘Anticipated him’ by answering his thoughts.

**τέλη τὸ κῆνον.** Taxes (1) indirect and (2) direct; on (1) things and (2) persons. *κῆνος*, Lat. *census*: see ch. xxii. 17.

**ἀπὸ τῶν νιῶν κ.τ.λ.**, i.e. of their own sons, or of those who do not belong to the family, namely, subjects and tributaries.

**26. θειάθεροι εἰσιν οἱ νιῶται.** ‘the sons are exempt from tribute.’ The deduction is, ‘Shall he whom thou hast rightly named the Son of God pay tribute to the Temple of his Father?’ The Romans called their sons free (*liberi*), as opposed to slaves.

**27. στατῆρα** (*ἰστημι*, ‘to weigh’), ‘a stater’; a Greek silver coin equivalent to the Hebrew shekel, or to four drachmæ in Greek money, hence sometimes called *τετράδραχμος*. ‘In paying the temple-tax it is necessary that every one should have half a shekel to pay for himself. Therefore when he comes to the changer he is obliged to allow him some gain which is called *κόλλυβος* (see ch. xxi. 12). And when two pay one shekel between them each of them is obliged to allow the same gain or fee.’ The collection of the Temple tax was

made in *Adar*, the month preceding the Passover. Lightfoot, *Hor. Hebr.*, Matt. xxi. 12.

**dvrl ἐμοῦ καὶ σου.** Cp. Ex. xxx. 12—16, ‘The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord to make an atonement for your souls’ (v. 15). It is in accordance with this thought of atonement or substitution that the preposition *dvrl* is used.

## CHAPTER XVIII.

6. *tepl* (NBL and some of the Fathers) for *ēpi* of *textus receptus*. *ēpi* is also strongly supported, and *tepl* may have come from the parallel passages in Mark and Luke.

11. Here the *textus receptus* has: *ῆλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἄπολωλός*. This is strongly supported by the later MSS. The omission rests on the evidence of NBL, and several versions and Fathers.

19. *συμφωνήσοντι* has far higher authority than *συμφωνήσωσιν*, a grammatical correction.

29. *τὸς τόδες αὐτοῦ*. Almost certainly a gloss, the weight of the earlier MSS. is in favour of the omission.

35. *τὰ παραπάντα αὐτῶν*. After *καρδῶν ὑμῶν*. These words have the support of C and 12 uncials, but are omitted in the earlier MSS.

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### 1—4. A LESSON IN HUMILITY. THE KINGDOM OF HEAVEN AND LITTLE CHILDREN.

Mark ix. 33—37; Luke ix. 46—48.

1. *ἐν ἑκένυῃ τῇ ἀρῷ*. The preceding incident and our Lord’s words had again excited hopes of a glorious kingdom on earth. We may suppose that Jesus and St Peter were alone when the last incident happened, they had entered the house (probably Peter’s) and were now joined by the other apostles who had been disputing on the way (*ἐν τῇ ὁδῷ*, Mark).

*δέκτων (τῶν ἀλλῶν)* as distinct from the superlative, the comparative contrasts an object with but one standard of comparison, *μέγιστος* would have implied three or four degrees of rank among the Twelve. Winer, 303 and 305.

2. *ἐν μέσῳ αὐτῶν*. So Mark; St Luke has the more loving *ξετησεν αὐτὸν παρ’ έαυτῷ*. St Mark notes that Jesus first took the child in His arms (*έγκαλισάμενος αὐτόν*).

3. *στραφῆτε*, ‘be converted;’ cp. John xii. 40, *ἴνα μὴ...στραφῶσιν καὶ λασομαι αὐτούς*.

*οὐ μη̄ εἰσελθῆτε*, ‘shall not enter,’ much less be great therein.

**4. ταπεινώσει ἑαυτόν.** He who shall be most Christ-like in humility (see Phil. ii. 7, 8) shall be most like Christ in glory. Cp. ἐταπεινώσεις ἑαυτὸν, γενομένος ὑπῆκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. οὐδὲ καὶ δὲ Θεὸς αὐτὸν ὑπερύψωσεν κ.τ.λ., Phil. ii. 8, 9. *ταπεινώσει* marks the particular point in which little children are an example to Christians, and the words of St Paul give the precise lesson of this incident taken in connection with the death upon the Cross just foretold. Jesus gives himself to His disciples as an example of *ταπεινότης μέχρι θανάτου*. See ch. xi. 29.

The expression *ταπεινός*, *ἑαυτὸν* is more emphatic than the middle voice and implies greater self-mastery.

**5, 6. CHRIST'S LITTLE ONES.** Mark ix. 37—42.

The thought of Jesus passes from the dispute among His disciples to the care of his little ones, the young in faith, who, if they have the weakness, have also the humility of little children.

**5. διὰ ἑαυτοῦ δέξησθαι.** It is a sacrament of lovingkindness when Christ himself is received in the visible form of His little ones. *δέξεσθαι* is not only to welcome, show kindness to, but also to receive as a teacher (*ἀποδέξεσθαι*). The faithful see in the *ταπεινότης* of little children a symbol of the *ταπεινότης* of Christ.

**6. πιστεύοντων εἰς ἡμέα.** For the distinction between *πιστεύειν εἰς* 'to believe in any one,' i.e. to put entire faith in him, and *πιστεύειν τινὶ*, 'to believe any one,' i.e. to give credit to his words, see Prof. Westcott on John viii. 30 (*Speaker's Commentary*). The first construction is characteristic of St John's gospel and in the Synoptics occurs only here, and in the parallel passage Mark ix. 42.

*συμφέρει Ἱνα, expedit ut.* See note ch. i. 22.

**μύλος ὄνικός.** A millstone turned by an ass, and so larger than the ordinary millstone. Cp. Ovid (*Fasti* vi. 318): 'Et quæ pumiceas ver-sat asella molas.'

The manner of death alluded to appears to have been unknown to the Jews. But Plutarch mentions this punishment as being common to Greece and Rome. Cp. Juv. *Sat.* viii. 213, where, as in other places, it is named rather than the cross as a swift and terrible penalty for crime. The Scholiast on Aristoph. *Eques*, 1360, explains ὑπέρβολον, θανάτῳ κατεπόντον τινάς βάρος ἀπὸ τῶν τραχήλων ἐκρέμων.

**ἐν τῷ πελάγει τῆς θαλάσσης.** *πελάγος* does not in itself mean the 'deep sea,' but either 'the expanse of open water' (*πλάξ, πλατύς, flat, &c.*), or the 'tossing,' 'beating' sea (*πλήσσω* from root *πλαγ-*). In this passage, therefore, the sense of depth is rather to be looked for in *καταπονισθῆ*, though the connection between *τόντος* and *βένθος, βάθος, &c.* is doubtful; Curtius prefers the etymology of *πάτος*, 'path,' and Lat. *pons*. (See Trench, *N. T. Syn.* 52, 53, and Curtius, *Etym. Σ* and 278.)

7—9. OF OFFENCES. *Mark ix. 43—48.*

From offences—snares and hindrances to the faith of Christ's little ones—the discourse proceeds to offences in general—everything that hinders the spiritual life.

7. οὐαί. Alexandrine, but corresponding to ὁά, *Aesch.*, *Pers.* 115, 121, the Latin form is *vae*. *ἀντὸς* denotes that *σκάνδαλα* are the source of woes.

*σκάνδαλα.* Snares, allurements to evil, temptations. See notes on ch. v. 29, 30.

8. καλδν...;. Cp. Luke xv. 7, χαρὰ ἔσται ἐπὶ ἐνὶ ἀμαρτωλῷ μετρουόντι ἢ ἐπὶ ἐνεγκωτασέντα δικαίου. Instances are quoted from the classics, as Thuc. vi. 21, *αἰοχρὸν βιασθέντας ἀπελθεῖν ἢ ὑστεροὶ ἐπιμετρέψεσθαι*, but it is better to refer the construction to the Hebrew usage, by which the comparative idea is expressed by the positive adjective followed by the preposition *min* (from). The construction is common in the LXX. and it may be noted that a rare classical usage tends to become frequent in Hellenistic Greek if it be found to correspond to a common Hebrew idiom. For another instance of this see note on *τοῦ πυρὸς* below.

9. μονόφθαλμον. In classical Greek a distinction is made: the Cyclops or the Arimaspi (*Hdt.* iii. 116) are *μονόφθαλμοι*. A man who has lost an eye is *ἐτερόφθαλμος*. Cp. *Hdt. loc. cit.* πειθομαι δὲ οὐδὲ τούτῳ, δώκως μονόφθαλμοι ἀνδρες φύονται.

τὴν γένναν τοῦ πυρός. ‘The fiery Gehenna.’ This adjectival genitive may be paralleled from the classics: *χρότων εὐδένδρων Εύρων, Iph. in Taur.* 134. See note ch. v. 22, and Donaldson, *Greek Grammar*, p. 481, for other instances. But the frequency of the usage in Hellenistic Greek is again attributable to the Hebrew idiom.

10—14. CHRIST'S CARE FOR HIS LITTLE ONES ILLUSTRATED BY A PARABLE. *Luke xv. 3—7.*

After a brief digression (*vv. 7—9*), Christ's love for His young disciples again breaks out in words. Let no one despise them. They have unseen friends in the court of heaven, who are ever in the presence of the King himself. There, at any rate, they are not despised. It was for them especially that the Son of Man came to earth.

10. οἱ δύγγελοι αὐτῶν. In these words our Lord sanctions the Jewish belief in guardian angels. Cp. *Acts* xii. 15, ὁ δύγγελος ἐστιν αὐτοῦ, and *Hebr.* i. 14, οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοῦ μέλλοντας κληρονομεῖν σωτηρίαν; The reserve with which the doctrine is dwelt upon in the N.T. is in contrast with the general extravagance of Oriental belief on the subject.

βλέπουσιν τὸ πρόσωπον τοῦ πατρός μου. The image is drawn from the court of an Eastern king, where the favoured courtiers

enjoy the right of constant approach to the royal presence; cp. Esther i. 14, ‘Which saw the king’s face and which sat the first in the kingdom.’

12. The expression and the imagery of the parable recall Ezek. xxxiv.; comp. also ch. xv. 24. In Luke the parable is spoken with direct reference to publicans and sinners, whom the Pharisees despised, and who are the ‘little ones’ of these verses. Such differences of context in the Gospels are very instructive; they are, indeed, comments by the Evangelists themselves on the drift and bearing of particular sayings of Christ.

This parable is followed in Luke by the parable of the Lost Drachma and that of the Prodigal Son which illustrate and amplify the same thought.

*δέψε τὸ ἐνεργόντα.* St Luke adds *ἐν τῇ ἐρήμῳ.*

#### 15—35. FORGIVENESS OF SINS. Luke xvii. 3, 4.

God’s forgiveness of sinners suggests the duty of forgiveness among men.

15. *Θλεγξον αὐτὸν κ.τ.λ.* ‘Rebuke him.’ See Levit. xix. 17, ‘Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke (*ἔθλεγξεις*, LXX.) thy neighbour, and not suffer sin upon him’ (rather, ‘not bear sin on his account,’ ‘by bearing secret ill-will,’ Ephes. iv. 26; or by ‘encouraging him to sin by withholding due rebuke.’ Speaker’s Commentary *ad loc.*).

*ἔκέρδησας*, ‘gained,’ i.e. won over to a better mind,—to Christ. Cp. 1 Cor. ix. 19—22, and 1 Pet. iii. 1. The aorist is of the action just past. If he shall have heard thee thou didst (at that moment) gain thy brother.

17. *εἰπὲ τῷ ἔκκλησίᾳ.* The word *ἔκκλησις* is found only here and ch. xvi. 18 (where see note) in the Gospels. In the former passage the reference to the Christian Church is undoubtedly. Here either (1) the assembly or congregation of the Jewish synagogue, or rather, (2) the ruling body of the synagogue (*collegium presbyterorum*, Schleusner) is meant. This must have been the sense of the word to those who were listening to Christ. But what was spoken of the Jewish Church was naturally soon applied to the Christian Church. And the use of the term by Christ implied for the future an organised Church exercising discipline, organised too at least in part on the model of the synagogue.

*ὁ ἔθνικὸς καὶ ὁ τελάνης.* Jesus, the friend of publicans and sinners, uses the phrase of his contemporaries. What Jesus says, Matthew the publican records. *ἔθνικός*, the adjective of *ἔθνη*, in the special Jewish sense of ‘Gentiles,’ in Polybius *ἔθνικός*=‘national.’

18. *ὅταν ἔδυ δῆστρη κ.τ.λ.* What was spoken to Peter alone is now spoken to all the disciples, representing the Church. ‘Whatever you as a Church declare binding or declare not binding, that decision

shall be ratified in heaven.' Note the tense, *ἔσται δεδεμένα...λελυμένα*, 'shall have been bound...loosed,' and cp. note ch. ix. 2.

19. The slight digression is continued. Christ thinks of His Church. Not only shall your decisions be ratified, but your requests shall be granted, provided ye agree.

**ἐὰν συμφωνήσουσιν.** For this construction see Winer, p. 369. The close relation between the future indicative and the subjunctive moods easily accounts for the usage; in many passages the readings vary between the subjunctive and the future indicative; in Acts viii. 31, *ἐὰν μὴ τις ὀδηγήσει* is read by Tischendorf and Tregelles. It is more startling to find *ἐὰν οἴδαμεν*, 1 John v. 15. *ὅταν ἐθεώρουν*, Mark iii. 11. *ὅταν ἤνοιξεν*, Rev. viii. 1. See also the quotation from the Scholiast, v. 5, where *ὅταν* is followed by indicative.

20. **ὅτοι ή τρεῖς.** In the smallest gathering of His followers Christ will be present.

**συνάγειν** is used specially of the 'gathering' of the Church, as Acts xi. 26, *συναχθῆναι ἐν τῷ ἐκκλησίᾳ*. xx. 8, *ἐν τῷ ὑπέρ-ώῳ οὐ ημεν συνηγένεσοι*. Hence in later Ecclesiastical Greek **σύναξις** is 'a religious service,' *συναξάριον* a 'service book,' *συνάξιμος ημέρα* 'a day on which services are held.'

21. **ἴως ἐπτάκις.** The Rabbinical rule was that no one should ask forgiveness of his neighbour more than thrice. Peter, who asks as a scribe a scribe's question, thought he was making a great advance in liberality and shewing himself worthy of the kingdom of heaven. But the question itself indicates complete misunderstanding of the Christian spirit.

22. **ἴως ἐβδομηκοντάκις ἐπτά,** i.e. an infinite number of times. There is no limit to forgiveness.

23. **ἡθελησεν συνάραι λόγον μετὰ τῶν δούλων αὐτοῦ.** The picture is drawn from an Oriental Court. The provincial governors, farmers of taxes, and other high officials, are summoned before a despotic sovereign to give an account of their administration.

**ἡθελησεν**, 'chose,' 'resolved': all is subject to his sole will.

**δούλων**, i.e. subjects, for all subjects of an Eastern monarch from the highest to the lowest are 'slaves.' Demosthenes frequently makes a point of this, e.g. *Phil.* iii. 32, *καν αὐτὸς μὴ παρῇ τοὺς δούλους ἀγωνοβετήσοντας πέμπει*. This shade of meaning is perhaps present in the Apostolic title *δοῦλος Ἰησοῦ Χριστοῦ*, Rom. i. 1.

24. **μυρίων ταλάντων.** Even if silver talents are meant, the sum is enormous—at least two million pounds of our money. It was probably more than the whole annual revenue of Palestine at this time; see Joseph. *Ant.* xii. 4. 4. The modern kingdoms of Norway or Greece or Denmark hardly produce a larger national income.

It is the very sum which Demosthenes records with pride to have been stowed in the Acropolis at the height of Athenian prosperity: *πλειστὸν δὲ μύρια τάλαντα εἰς τὴν ἀκρόπολιν ἀνήγαγον*. *Olyn.* iii. 24.

*The vast amount implies the hopeless character of the debt of sin.*

25. μη ἔχοντος, 'since he had not.' He had wasted in extravagance the provincial revenues, or the proceeds of taxation.

26. προσεκύνει. The imperfect tense denotes persistence.

27. τὸ δάνειον ἀφῆκεν αὐτῷ. With the almost reckless generosity of an Eastern Court that delights to exalt or debase with swift strokes. The pardon is free and unconditional.

28. εὗρεν, 'found,' perhaps even sought him out.

ἔνα τῶν συνδολῶν. By this is meant the debt of man to man, offences which men are bound to forgive one another.

ἐκατὸν δηράρια. The *denarius* was a day's wage (ch. xx. 2). The sum therefore is about three months' wages for an ordinary labourer, by no means a hopeless debt as the other was; see note, ch. xxvi. 7.

Ἐπνύγειν, imperfect, not aor. 2, which does not appear to be used in the active. See Veitch and Lob. *Phryne*. 107.

29. παρεκάλει. Contrast this with προσεκύνει, v. 26. παρακαλεῖν would be used by an equal addressing an equal.

31. ἐλυτρίθησαν σφόδρα. This seems to point to the common conscience of mankind approving or anticipating the divine sentence.

33. Cp. the Lord's Prayer, where forgiveness of others is put forward as the claim for divine pardon.

34. The acquittal is revoked—a point not to be pressed in the interpretation. The truth taught is the impossibility of the unforgetting being forgiven, but the chief lesson is the example of the divine spirit of forgiveness in the act of the king. This example the pardoned slave should have followed.

τοῖς βασανισταῖς. 'To the keepers of the prison,' the gaolers, part of whose duty it was to torture (*βασανίζειν*) the prisoners. Thus in the Greek version of Jer. xx. 2, by Symmachus, *βασανιστήριον* is 'a prison' (A.V. 'stocks'). Fischer, *de vitis Lex. N.T.*, p. 458.

35. ἀπὸ τῶν καρδιῶν ὑμῶν. A different principle from the Pharisee's arithmetical rules of forgiveness.

## CHAPTER XIX.

13. προσηνέχθησαν (N B C D L and others) for προσηνέχθη, an early grammatical change.

16, 17. Here the *textus receptus* has: Διδάσκαλε ἀγαθέ, τὶ ἀγαθὸν ποιήσω ἵνα ἔχω ἡσὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ Τὶ με λέγεις ἀγαθὸν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός.

The omission of ἀγαθέ has the most ancient evidence in its favour. τὶ με ἔρωτός περὶ τοῦ ἀγαθοῦ rests on the authority of N B D L and other MSS., several versions and patristic quotations. The *textus receptus* is found in C and in many later uncials.

The classical meaning of *κολλᾶν* is (1) to glue; (2) to inlay; (3) to join very closely: *κεκόλληται γένος πρὸς ἄργ.*, *Aesch. Ag.* 1566.

*εἰς σάρκα μὲν.* *εἰς* denotes the state or condition into which a thing passes. The construction follows the Hebrew idiom.

6. δ, the neuter strengthens the idea of complete fusion into a single being.

*συνέζευξεν.* The aorist of the divine action undetermined by time. Cp. εὐδόκησεν, ch. iii. 17, *παρεόδθη*, xi. 27, *ἔδόθη*, xxviii. 18.

7. *βιβλίον ἀποστασίου.* See ch. v. 31, 32.

8. *πρὸς τὴν σκληροκαρδίαν ὑμῶν.* Having respect to, with a view to the hardness of your hearts towards God. So the law was relatively good, not absolutely. A great principle. Even now all are not capable of the higher religious life or of the deepest truths. Some interpret 'hardness of heart,' of the cruelty of men towards their wives.

*ἐπέτρεψεν*, 'allowed,' a correction of *ἐνετεῖλατο*, v. 7. Moses did not enjoin, but merely permitted a bill of divorce.

οὐ γέγονεν. Not 'was not so,' A.V., but 'hath not been so' continuously from the beginning to the present time. It is not an original and continuous tradition.

9. See ch. v. 32.

10. It is difficult to fix the precise meaning of *ἡ αἵτια*. It is either: (1) the cause or principle of the conjugal union: 'If the union be so close as thou sayest;' or, (2) the cause or reason for divorce, namely adultery, referring to *αἴτια*, v. 3: 'If for this reason, and for this alone, divorce be allowed;' or (3) 'the case' in a legal sense like *causa, res de qua in judicio agitur*: 'If this be the only case with which a man may come into court.' A further meaning, sometimes assigned 'condition,' 'state of things,' may be rejected. On the whole (2), which is Meyer's view, seems preferable.

In D the reading is *ἀνδός*, the correct word in contrast with *γυναικός*, but the reading is not supported. *μετὰ* is used to express relation generally, as in modern Greek.

οὐ συμφέρει γαμῆσαι. Nothing could prove more clearly the revolution in thought brought to pass by Christ than this. Even the disciples feel that such a principle would make the yoke of marriage unbearable.

*γαμῆσαι.* This aorist is used both in the sense of 'to give to wife' and 'to take to wife,' it is nearly confined to late authors. See Veitch *sub voc. γαμέω*.

11. *χωρεῖν* is to have or make room for, so (1) to contain: *ωστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν*, *Mark ii. 2*; *ὑδρίαι χωροῦσαι ἀνὰ μετρητὰ δύο ἡ τρεῖς*, *John ii. 6*; δ *κρητήρ χωρεῖ ἀμφορέας ἔτακοστον*, *Hdt. i. 151*; (2) to receive (in love): *χωρήσατε ἡμάς*, *2 Cor. vii. 2*; (3) to receive intellectually, 'comprehend,' or 'accept'; (4) the Homeric meaning 'to withdraw,' i.e. to make room for another, is not found in

20. ἐφόλαξα (N B D L) for ἐφυλαξάμην (C and later uncials). The latter perhaps influenced by Mark; in Luke ἐφόλαξα should be read.

ἐκ νεότητός μου omitted in N B L. (D omits μου.) The insertion supported by N<sup>eb</sup> C D, later uncials, some versions and Fathers, may be accounted for by the occurrence of the words in Mark and Luke.

29. After ή μητέρα the leading editors omit ή γυναῖκα with B D and some versions and on good patristic evidence.

πολλαπλασίονα (B L) for ἐκαπονταπλασίονα (N CD and other uncials). The best editors adopt πολλ. notwithstanding the strong support of the other reading. ἐκαπονταπλασίονα probably introduced from Mark to explain the less definite πολλαπλασίονα.

### 1, 2. JESUS GOES TO JUDÆA FROM GALILEE.

Mark x. 1.

1. μετήρευ ἀπὸ τῆς Γαλιλαίας κ.τ.λ. From the parallel passage in Mark we learn that this means: Came into Judæa by the trans-Jordanic route through Peræa, thus avoiding Samaria. It does not mean that any portion of Judæa lay beyond Jordan. St Matthew here omits various particulars, of which some are to be supplied from Luke ix. 51—xvii. 11; others from John—two visits to Jerusalem (vii. 8—10 and x. 22—39); the raising of Lazarus (xi. 1—46); the retirement to Ephraim (xi. 54).

μετήρευ. In this sense late, in N. T. only here and ch. xiii. 51.

### 3—12. THE QUESTION OF MARRIAGE AND DIVORCE.

MARK X. 2—9.

vv. 10—12 are peculiar to Matthew. St Mark mentions the part of the conversation contained in v. 9 as having taken place ‘in the house,’ vv. 10—12.

3. πειράζοντες αὐτόν. For present participle containing an idea of purpose cp. Soph. El. 68, δέξασθε μ' εὐτυχοῦντα ταῖς οὖδε.

εἰ ξεστον ἀνθρώπῳ ἀπολύται κ.τ.λ. The words ‘for every cause’ are omitted in Mark. In Matthew they contain the pith of the question: ‘Is the husband’s right to divorce his wife quite unlimited?’ The school of Shammai allowed divorce in the case of adultery, the school of Hillel on any trivial pretext.

It was a question of special interest and of special danger in view of Herod’s marriage with Herodias.

4. ἀπ’ ἀρχῆς. An appeal from the law of Moses to a higher and absolute law, which has outlived the law of Moses.

5. ἔνεκα τούτου. The lesson of Nature is the lesson of God, ‘Nunquam aliud Natura aliud Sapientia dicit.’ Juv. Sat. xiv. 321.

κολληθήσεται. This word and the compound προσκ. in N. T. use are confined to St Paul and St Luke except Rev. xviii. 5. This passage and Mark x. 7 (where the reading is doubtful) are quotations.

The classical meaning of κολλᾶν is (1) to glue; (2) to inlay; (3) to join very closely: κεκόλληται γένος πρὸς ἄργ, *Aesch.* *Ag.* 1566.

*εἰς σάρκα μίαν.* *εἰς* denotes the state or condition into which a thing passes. The construction follows the Hebrew idiom.

6. δ, the neuter strengthens the idea of complete fusion into a single being.

**συνζευξεν.** The aorist of the divine action undetermined by time. Cp. εὐδέκησεν, ch. iii. 17, παρεδόθη, xi. 27, ἐδόθη, xxviii. 18.

7. βιβλίον αἴστοστασίου. See ch. v. 31, 32.

8. πρὸς τὴν σκληροκαρδίαν ὑμῶν. Having respect to, with a view to the hardness of your hearts towards God. So the law was relatively good, not absolutely. A great principle. Even now all are not capable of the higher religious life or of the deepest truths. Some interpret 'hardness of heart,' of the cruelty of men towards their wives.

**ἐπέτρεψεν.** 'allowed,' a correction of ἐνετείλατο, v. 7. Moses did not *enjoin*, but merely *permitted* a bill of divorce.

**οὐ γέγονεν.** Not 'was not so,' A.V., but 'hath not been so' continuously from the beginning to the present time. It is not an original and continuous tradition.

9. See ch. v. 32.

10. It is difficult to fix the precise meaning of η ἀτίλα. It is either: (1) the cause or principle of the conjugal union: 'If the union be so close as thou sayest;' or, (2) the cause or reason for divorce, namely adultery, referring to ἀτίλα, v. 3: 'If for this reason, and for this alone, divorce be allowed;' or (3) 'the case' in a legal sense like *causa, res de qua in judicio agitur:* 'If this be the only case with which a man may come into court.' A further meaning, sometimes assigned 'condition,' 'state of things,' may be rejected. On the whole (2), which is Meyer's view, seems preferable.

In D the reading is ἀνδρός, the correct word in contrast with γυναικός, but the reading is not supported. μετὰ is used to express relation generally, as in modern Greek.

**οὐ συμφέρει γαμῆσαι.** Nothing could prove more clearly the revolution in thought brought to pass by Christ than this. Even the disciples feel that such a principle would make the yoke of marriage unbearable.

**γαμῆσαι.** This aorist is used both in the sense of 'to give to wife' and 'to take to wife,' it is nearly confined to late authors. See Veitch *sub voc.* *γαμέω.*

11. **χωρεῖν** is to have or make room for, so (1) to contain: ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, *Mark* ii. 2; ὑδραι χωροῦσαι ἀνὰ μετρητὰς δύο η τρεῖς, *John* ii. 6; ὁ κρητήρ χωρεῖ ἀμφορέας ἔξακοσιος, *Hdt.* i. 151; (2) to receive (in love): χωρήσατε ημάς, *2 Cor.* vii. 2; (3) to receive intellectually, 'comprehend,' or 'accept'; (4) the Homeric meaning 'to withdraw,' i.e. to make room for another, is not found in

the N.T.; (5) the ordinary classical force, ‘to advance,’ i.e. to make room for oneself, ‘to go,’ is found ch. xv. 17 and 2 Pet. iii. 9, *εἰς μεράνιαν χωρῆσαι*, and John viii. 37, δὲ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐπὶ ὑμῖν, ‘makes no progress in you.’

It is better to refer τὸν λόγον τοῦτον to the last words of the disciples, οὐ συμφέρει γαμήσαι, than to the whole preceding argument. The general sense will then be: ‘Not all, but only those to whom it hath been given, make room for (i.e. accept and act upon) this saying.’

12. εἰσὶν γάρ. The γάρ explains οἱς δέδορατ.

Σιδὴ τὴν βασιλείαν τῶν οὐρανῶν. In old days some men abstained from marriage in order to devote themselves to the study of the law, in later times men have done so for the furtherance of Christianity.

δὲ δυνάμενος χωρεῖν χωρεῖτω. Let him accept the rule who can accept it—he to whom it has been given—he who belongs to either of the three classes named.

The disciples found difficulty in the pure and binding conditions of marriage laid down by Christ, and saw no escape save in abstaining from marriage like the Essenes of that day (Joseph. B. J., γάμου μὲν ὑπερούσια παρ' αὐτοῖς, and *Antiq.* xviii. 1, 5, οὗτε γαμετὰς εἰσάγονται). Christ shews that there is difficulty there too. The limitations of Christ were forgotten in early days of Church history. False teachers arose, ‘forbidding to marry’ (1 Tim. iv. 8, κωλυόντων γαμεῖν).

As in so many of our Lord’s important ‘rules,’ the principle of Hebrew parallelism is discernible here. The closing words—δὲ δυν. χωρ. χωρεῖτω—recall the opening words and respond to them—οὐ παρεῖ...οἱς δέδορατ, the enclosed triplet rises to a climax—the highest motive is placed last.

### 13—15. LITTLE CHILDREN ARE BROUGHT TO CHRIST.

Mark x. 13—16. Luke xviii. 15—17.

In Luke the incident is placed immediately after the parable of the Pharisee and Publican; there it is an illustration of humility. Here, and in Mark, the connection between the purity of married life and the love of little children cannot be overlooked.

13. It appears that it was customary for Jewish infants to be taken to the synagogue to be blessed by the Rabbi. Smith’s *Dict. of Bible*, Art. ‘Synagogue,’ note E.

Ἴνα ἐπιθῇ. For the sequence of the subjunctive on historic tenses see note ch. xii. 14.

14. τῶν γὰρ τοιούτων κ.τ.λ. Love, simplicity of faith, innocence, and above all, humility, are the ideal characteristics of little children, and of the subjects of the kingdom.

15. ἐπιθεὶς τὰς χεῖρας. No unmeaning act, therefore infants are capable of receiving a blessing, though not *conscious* of an obligation. It is the authorization of infant baptism. St Mark, as often, records a further loving act of Jesus, ἐναγκαλισάμενος αὐτά.

## 16—22. THE YOUNG RICH RULER.

Mark x. 17—22. Luke xviii. 18—23.

From Luke alone we learn that he was a 'ruler'; from Matthew alone that he was *young*. Each of the three Synoptists states that 'he was very rich' (Luke); 'had great possessions' (Matthew and Mark).

16. *εἰς προσελθών*, 'Came one running, and kneeled to him' (Mark). 'A certain ruler,' i.e. one of the rulers of the synagogue, like Jairus. The 'decemvirate' (see ch. iv. 23) of the synagogue were chosen from 'men of leisure' (Hebr. *Batlanin*, op. the same thought in Greek *σχολή*, from which ultimately through Lat. *schola* comes Eng. *scholar*), who were free from the necessity of labour, and could devote themselves to the duties of the synagogue, and to study; of these the first three were called 'Rulers of the Synagogue.'

*τί ἀγαθὸν ποιῆσω κ.τ.λ.* In Mark, *τί ποιήσω ίνα ζωὴν αἰώνιον κληρονόμησω*; in Luke, *τί ποιήσας ξ. al. κληρονομήσω*; In this question, 'what shall I do?' the ruler touches the central error of the Pharisaic system—that goodness consisted in exact conformity to certain external rules of conduct. Jesus shews that it is not by *doing* anything whatever that a man can inherit eternal life, but by *being* something; not by observing Pharisaic rules, but by being childlike.

17. *τί με ἔφωτάς περὶ τοῦ ἀγαθοῦ;* The form in which our Lord's answer is reported in Mark and Luke is: *τί με λέγεις ἀγαθὸν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς δὲ θεός.* According to St Matthew's report, our Lord seizes upon the word *ἀγαθὸν* in the ruler's question; according to the other gospels the reply turns on the use of the word as applied to himself, *ἀγαθὲ διδάσκαλε*. But though the reports differ in form, in effect they are identical. Christ's answer is so framed as to wake reflection. 'Why do you put this question about "the good," why do you call me "good?"' Do you understand the meaning of your own question? It was not a simple question, as the ruler thought: two points are raised: (1) What is 'the good?' (2) How to enter life eternal. Then again the answer to the first is partly left to inference, and the answer to the second lies deeper than the young ruler's thoughts had gone. (1) There is one only who is good, therefore (the inference is) 'the good' can only be the will of God. (2) Then the way to enter into life eternal is to keep God's will as expressed in the commandments. Jesus shews that here too the questioner had not thought deeply enough. Keeping the commandments is not external observance of them, but being in heart what the commandments *mean*, and what the will of God is.

Note in this incident (1) the manner of Jesus adapting itself to the condition of the 'scholar,' one who had leisure to think, and who plumed himself on having thought. To such he points out the way to deeper reflection. (2) The mission of Jesus to 'fulfil the law.' (3) The spiritual use of the law (the ten commandments), as awaking the sense of sin, and so leading to repentance. Bengel says: 'Jesus *securos ad Legem remittit, contritos evangelice consolatur.*'

18. πελας; What commandments? written or unwritten? human or divine? the law of Moses or the traditions of the elders? or perhaps the young ruler expected a specimen of the rules with which this new Rabbi would instruct his disciples to 'fence round' the law. In N. T. πονος may perhaps always be distinguished from τις; in later Greek (see Sophocles, *Lez. sub voc.*) and in the modern vernacular the distinction is lost.

τὸ οὐ φονεύστεις κ.τ.λ. For the use of the article prefixed to a sentence cp. εἰπεν αὐτῷ· τὸ εἰ δύνη, Mark ix. 23; ὁ πᾶς νῦν ἐν ἐν λέγω πεπλήρωται ἐν τῷ ἀγαπῆσις τὸν πληγοὺς σου, Gal. v. 14. See Winer, p. 135.

οὐ φονεύστεις. In Hebrew a negative is never used with the imperative; prohibitions being always expressed by means of the future (or imperfect). This idiom is here followed in the Greek, οὐ φον.—prohibition, τίμα—positive command (Rœd.-Gesen. *Hebr. Gram.*, p. 280) the future is however also used in pure Greek to express the imperative notion, as e.g. λέγ' εἰ τι βούλει, χειρὶ δ' οὐ ψάνσεις ποτέ, Eur *Med.* 1320 (Donaldson *Grk. Gram.* p. 407).

Comp. this enumeration with that in ch. xv. 19. Here, as there, the commandments proceed in order from the 6th to the 9th. Here, as there, the enumeration stops at covetousness—the rich ruler's special failing. The fifth commandment not named in ch. xv. had probably an individual application here. Neither St Mark nor St Luke preserve the same order.

20. πάντα ταῦτα ἐφύλαξ. Like St Paul, he was κατὰ δικαιοσύνην τὴν ἐν νῦν φρεστός. Phil. iii. 6.

21. τέλεος. Used here in relation to τι ἔτι ὑπέτερῳ, 'complete'; not (1) in the deeper sense which the word sometimes bears in reference to the ancient mysteries, as 1 Cor. ii. 6, σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελεῖσι (see also Col. i. 28); nor (2) in the sense of 'perfect' in manhood, opposed to babes, as Phil. iii. 15, δοὺς οὖν τέλειοι τοῦτο φρονῶμεν (see also 1 Cor. xiv. 20; Eph. iv. 13; Heb. v. 14).

ὑπαγε, πώλησον κ.τ.λ. Jesus does indeed bid him do something, but to do that would be a proof of *being* perfect, it is the test for his special case, not a universal rule. With many it is more difficult to use wealth for Christ than to give it up for Christ. St Mark has the touching words 'Jesus beholding him loved him.' The incident recalls the parable of the 'merchant man seeking goodly pearls' (ch. xiii. 45, 46). Here is a seeker after good, the pearl is found: will he not sell all that he hath and buy it?

The aorist πώλησον indicates the single act, ἀκολούθει the continual following of Christ. Cp. Dem. *Phil.* I. 14, ἐπειδὰν ἀπαντά ἀκούσῃς κρίνεις ('decide once for all'), μὴ πρότερον προλαμβάνετε ('don't be pre-judging as I go on'); and Eur. *Med.* 1248, λαθοῦ βραχίειν ἡμέραν παῖδαν σέθεις κάπεται θρήνει. 'For one brief day forget, and then go on lamenting.'

22. λυπούμενος. A conflict of opposite desires vexed his soul. He

wished to serve God and mammon. He was sorrowful because he saw that the special sacrifice required to win eternal life was too great for him. He was lost through the ἀπάτη τοῦ πλούτου (ch. xiii. 22).

**23—26. OF RICHES, AND THE KINGDOM OF GOD.**

Mark x. 23—27. Luke xviii. 24—27.

These reflections follow naturally on the last incident.

23. τὴν βασ. τῶν οὐρ. Comparing this with vv. 16 and 17, we note that ζωὴ αἰώνιος, η̄ ζωὴ and η̄ βασιλεία τῶν οὐρανῶν are used as synonyms.

24. κάμηλον διὰ τρυπήματος ῥαφίδος. An expression familiar to Jews of our Lord's time. The exaggeration is quite in the Eastern style. Some attempts however have been made to explain away the natural meaning of the words. κάμηλον, which is said to mean 'a thick rope,' has been read for κάμηλον. But the change has no MS. support, and κάμηλος, which does not occur elsewhere, is probably an invention of the Scholiast. Others have explained τρύπημα ῥαφίδος to be the name of a gate in Jerusalem. But the existence of such a gate is not established; and the variety of expression for 'a needle's eye,' τρύπημα ῥαφίδος (Matt.), τρυμαλία ῥαφίδος (Mark), τρύμα βελόνης (Luke), is against this view. The variation also indicates that the proverb was not current in Greek. The expression in Luke is the most classical. ῥαφίς is rejected by the Attic purists: η̄ δὲ ῥαφίς τι ἔστω οὐκ ἀν τις γνοῖ (Lob. *Phryn.* p. 90). τρύπημα was a vernacular word and is found in Aristoph. *Pac.* 1234.

An eastern traveller has suggested that the association of ideas arose thus: every camel driver carries with him a large needle to mend his pack-saddle as occasion requires, hence the 'camel' and the 'needle.'

25. ἔξεπλήσσοντο σφόδρα. The extreme amazement of the disciples, which can find no echo in souls trained to Christianity, is not quite easy to understand. But there was present to the disciples, perhaps, a latent Jewish thought that external prosperity was a sign of the favour of heaven. Then in a town like Capernaum all the leading religious people would be rich (see note v. 16). There is always a tendency when religious life is at a low ebb to make disciples of the wealthy and to exalt their saintliness. One of the distinctive marks of Christ's mission was 'preaching to the poor.' Op. St Paul's words : η̄ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλούτος τῆς ἀπλότητος αὐτῶν, 2 Cor. viii. 2. Read also St James v. 1—11.

τις δέρα δύναται σωθῆναι; The thought of the disciples still lives: for the guilt of detected wickedness is mainly brought home to the poor, the sins of the rich and educated seldom result in crime, accordingly wealth and intellect make men *seem* better, 'sometimes even supplying the absence of real good with what looks extremely like it.' See a Sermon by Prof. Mozley, on *The Reversal of Human Judgment*, pp. 85—87.

26. ἐμβλέψας. These heart-searching looks of Christ doubtless

gave an effect to His words which it is impossible to recall, but which would never be effaced from the memory of those who felt their meaning.

27—30. THE CLAIM OF THE DISCIPLES.

Mark x. 28—31. Luke xviii. 28—30.

27. ἀφήκαμεν...ἡκολουθήσαμεν. The aorists have their proper force, 'left,' 'followed.'

τί δρα ξεται ἡμῖν; Peter, still not perfect in the Spirit of Christ, suggests a lower motive for following Christ. The answer of Christ shews that all true sacrifice shall have its reward, but all that looks like sacrifice is not really such, therefore 'Many that are first shall be last.' Among the Twelve there was a Judas.

28. ἐν τῇ παλιγγένεστά. These words qualify καθίσεσθε, and are themselves defined by διαν καθίση κ.τ.λ.

παλιγγένεστά, 'a return to life,' a new birth. Late and rarely used. It expressed a Stoic thought, ἡ περιοδικὴ παλιγγένεστά τῶν ὅλων, 'the periodic restitution of all things' (M. Antoninus xi. 1, quoted by Wetstein). Cicero speaks of his return from exile as a παλιγγένεστά, ad Attic. vi. 6. Similarly Josephus writes: τὴν ἀνάκτησιν καὶ παλιγγένεστάν τῆς πατρός ἐφράζοτε, Ant. xi. 3. 9. Both of these thoughts find a place in the N.T. meaning of the word. It is the renewed and higher life of the world regenerated by Christ, succeeding the birth-pangs (ώδηνες) which the present generation must suffer. Again, it is the spiritual return of Israel from the bondage of the law, which the Apostle calls ἡών ἐν νεκρῷ, Rom. xi. 15.

Other meanings have been assigned to παλιγγένεστά in this passage: (1) The Saviour's return to glory in His Father's kingdom. (2) The glorified life of the Apostles after death.

In Tit. iii. 5 παλιγγένεστά is used of the new life the entrance to which is baptism: ἔσωσεν ἡμᾶς διὰ λοντροῦ παλιγγένεστάς καὶ ἀνακατνώσεως πνεύματος ἀγίου κ.τ.λ.

καθίσεσθε καὶ αὐτοὶ κ.τ.λ. One aspect of the παλιγγένεστά was the new birth of thought which spiritualised every conception. Israel became no longer Israel according to the flesh, to reign was to reign spiritually with Christ. In this spiritual Israel the Apostles have actually sat on thrones. They are the kings and judges of the Church of God.

ταύτης διδόσκα φύλας. Incidentally this expression confirms the connection between the number of the Apostles and the twelve tribes of Israel.

29. This saying would fulfil itself in many ways to the thoughts of the Apostles. (1) In the spiritual relationships, homes, children, and fathers in Christ that sprang up to them wherever the gospel was preached. In a deep sense the thought of '*omne solum fortis patria est*' would come home to the first evangelists. (2) As Christ recognised his kindred in those who did the work of His Father, reciprocally *His servants* found in their brethren, wife, children and lands.

(3) Sometimes self-renouncement created intensified love for others: sometimes kinsfolk forsaken for Christ were in turn won for Christ, and thus increased manifold the gift and love of kinship.

**πολλαπλασίονα λήμψεται.** St Mark adds *μετὰ διωγμῶν*. Did this word that explains so much fall so softly at the end of the sentence as to be heard only by the nearest to the Saviour? Was it half forgotten till persecution came?

30. Note the connecting particles—δὲ in this verse, γάρ (xx. 1), οὐτως (xx. 16); δὲ marks the contrasting statement, γάρ introduces the illustration of it, οὐτως closing the illustration reverts to the statement illustrated.

## CHAPTER XX.

6. ὥραν after ἐνδεκάτην and ἀργὸν after ἑσπέρας omitted on the highest evidence.

7. After αὐτελῶνα omit as NBDLZ the words καὶ δὲ ἐὰν γῆ δίκαιον λήψεθε. The thought of v. 4 was probably repeated in a marginal note.

12. The omission of δὲ after λέγοντες is on the best evidence (NBC<sup>2</sup>DI versions and fathers).

16. After ξυχατοι the *textus receptus* has: πολλοὶ γάρ εἰσι κλητοὶ, δλίγοι δὲ ἐκλεκτοί. Here the older MSS. are followed, but CD and the mass of later uncials and many versions and patristic quotations contain the clause, which is certainly genuine, in ch. xxii. 14.

19. ἔγερθσεται for ἀναστῆσεται. Here the evidence is conflicting, the two great uncials N and B are on opposite sides. ἔγερθσεται (NC<sup>2</sup>L and other uncials), ἀναστῆσεται (BDE and the majority of MSS.).

22. Omit καὶ τὸ βάπτισμα δὲ γώ βαπτίζομαι βαπτισθῆναι after πίνειν, and καὶ τὸ βάπτισμα δὲ γώ βαπτίζομαι βαπτισθῆσθε after πίσθε (v. 23) with NBDLZ and Origen. The words are genuine in Mark.

28. After this verse an early insertion is found in D and the Curetonian Syriac Version: the first words are ὡμεῖς δὲ ἤγειτε ἐκ μικροῦ αὐξῆσαι καὶ ἐκ μείζονος ἔλαττον εἶναι, the rest reproduce to a great extent Luke xiv. 8—10. See Scrivener's *Introduction*, pp. 8 and 500.

34. αὐτῶν οἱ δόφθαλμοι omitted (NBDLZ); the insertion is not very easy to account for.

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### 1—16. THE PARABLE OF THE LABOURERS IN THE VINEYARD.

Peculiar to St Matthew.

1. ὁμοία γάρ ἐστιν κ.τ.λ. There are many possible applications of the parable, but the only true explanation of its meaning to the disciples at the time must be reached by considering the question to which it is an answer. The parable is addressed solely to the disciples. The thread of thought may be traced in this way: It is

impossible for a rich man, one who trusts in riches, to enter the kingdom of heaven. The disciples, through Peter, say ‘We at any rate have left all and followed thee; what shall we have therefore?’ Our Lord’s answer is (1) partly encouraging, (2) partly discouraging.

(1) All who have in a *true* sense given up all for Christ shall have a great reward (ch. xix. 28, 29).

(2) But (v. 30) priority of time is not everything. The parable is given in explanation of this point. Not only will the disciples not be the only called, but they may not reach a higher place or a higher reward than some who follow them at an apparent disadvantage. Still all who work shall have their reward. But they must beware of a spirit very prevalent among hard workers, and not think too much of their own labours, or be displeased because others are equally rewarded.

Possibly the element of time is introduced to illustrate in a parabolic form the *apparent* degrees of service, and to signify that no man can estimate the comparative merit of work for God.

*διθρώπῳ οἰκοδεσπότῃ.* Cp. *ἀνθρώπῳ ἐμπέμψῃ*, ch. xiii. 45. *ἀνθρώπῳ βασιλεῖ*, ch. xviii. 23.

*ἄμα πρωτ.* This unclassical use of *ἄμα* with an adverb is modelled on such classical expressions as *ἄμα έψι*, *ἄμα δρθρῷ*: cp. the late forms *ἄμδ τότε*, *ἄπὸ πέρσι*, and the classical *έσ αὐτοί*, *έσ έπειτα*, *έσ δύε*. Winer, p. 525 and note 5.

2. *ἐκ δηναρίου.* ‘On the terms of a denarius,’ *ἐκ* indicates the point from which the bargaining proceeds, the starting point and so the basis of the compact. It is not = *δηναρίου*, v. 13, genitive of price or rate of pay. A *denarius* was the ordinary day’s wage of a labourer, that of a common soldier was less, as we learn from Tac., *Annal.* i. 17: *neq; aliud levamentum quam si certis sub legibus militia iniretur, ut singulos denarios mererent.* A ‘florin’ or a ‘half-crown’ would represent the meaning to English readers far more accurately than the ‘penny’ of the A.V. which gives a wholly wrong impression. See ch. xviii. 28.

*μετὰ τῶν ἔργατῶν.* Later use of *μετά*. The classical construction is *συμφωνεῖν τινι*, or *πρός τινα*.

4. *8 ἔδν γέ δίκαιον.* This time there is no stipulated sum. The labourers are invited to leave all to the justice of the householder. It is a lesson in faith and an implied rebuke to the spirit displayed in the question, *τι ἄρα έσται ημῖν;*

5. *παλιν δὲ ἔξελθὼν.* The householder himself goes forth to summon labourers to his vineyard. Thus not only in the beginning of the gospel, but in every age Christ Himself calls labourers to His work. The Master never stands idle.

6. *περὶ τὴν ἑνδεκάτην.* The various hours may be referred in the first instance to the call of a Paul, a Barnabas, and a Timothy, who adopted the Cause later than the Twelve. In a secondary and less immediate sense they seem to indicate the successive periods at which *the various nations* were admitted to the Church of Christ. Was it

unjust that European nations should have equal privileges with the Jews in the Church of Christ, or that Paul should be equal to Peter?

Note the reproach conveyed by *ἀργολ*. Even they to whom no message has come may do some *ἔργον* for Christ. See Rom. ii. 10, 14.

8. τῷ ἐπιτρόπῳ. ‘To his steward,’ as in Luke viii. 3, ‘Ιωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου. In the only other passage where the word occurs in the N. T., Gal. iv. 2, *ἐπιτρόποι*, ‘guardians’ of a minor’s person, are distinguished from *οἰκένομοι*, stewards of his property. The word was Hebraized and used in both these senses by Rabbinical writers (Schöttgen *ad loc. cit.*).

9. ἀνδ δηνάριον, ‘a denarius each.’

11. γογγύζειν and γογγυσμός were ancient Ionic words synonymous with *τονθυρίζειν* and *τονθυρισμός* in the Attic dialect. Phrynicus quotes from Phocylides of Miletus χρή τοι τὸν ἑταῖρον ἐταῖρον | φροντίζειν δέσσ' ἀν περιγγύνωστο πολῖται. The word was probably formed from the sound of the cooing of doves, and is therefore like *τρύζειν* both in original and derived meanings: cp. *Il.* ix. 311, ὡς μῆι μοι τρύγητε παρῆμενοι ἀλλοθεν δλλοι. The verb occurs more frequently in St John’s gospel, written in an Ionic city, than in any other book of the N. T. Verb and noun are found in the LXX. and in Epictetus and other late writers. See Lob. *Phryn.* 358.

12. μίαν ὥραν ἐποίησαν. Cp. Acts xv. 33, ποιήσαντες δὲ χρόνον ἀπελύθησαν. So facere in Latin, ‘quamvis autem paucissimos una fecerimus dies tamē nobis sermones fuerunt.’ Seneca, *Epist.* 67.

ὥραν. ‘During the residence in Babylon the Hebrews adopted the division of the day into twelve hours whose duration varied with the length of the day.’ Edersheim, *Temple, &c., in the Time of our Lord*, p. 174).

*τοῖς βαστάσαι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.* This may be regarded as man’s estimate of his own merits, which is not the divine estimate. The words echo the tone of ‘what shall we have?’ ch. xix. 27. Man does not here acquiesce in the Judge’s decision, as in the parable of the debtors, ch. xviii. What is just does not at first *seem* just, but, as in science many things that seemed untrue are proved to be true, what seems unjust will be proved just when we know all. Further, time is not the only element in service. An act of swift intelligence or of bravery wrought in the space of a single minute has saved an army or a people, and merited higher reward than a lifetime of ordinary service; a Romaine proverb says: *τὰ φέρει η ὥρα δ χρόνος δὲν τὰ φέρει*, ‘what an hour brings, a year brings not.’

**βαστάσαι.** Geldart, *Mod. Greek Lang.* pp. 191, 192, notices the frequent occurrence of *βαστάζειν* in N. T. as a modernism. No word has a longer literary history, it occurs in almost every Greek writer, from Homer to the N. T.

*τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.* ‘The burden of the day and the hot morning wind.’ *καύσωνα*, emphatic by its position at the end of the sentence, heightens the effect of the picture, and gives reality

to it. The labourers hired in the cool evening hours would escape the long toil, and what is more the scorching sirocco which blows from the desert at sunrise. Cp. ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, James i. 11. It was from the combined influence of sun and sirocco that Jonah ‘fainted and wished himself to die:’ καὶ ἐγένετο ἄμα τῷ ἀνατεῖλαι τὸν ἥλιον καὶ προστάξεν ὁ θεός πνεῦματι καύσωνι συγκαίοντι. Jon. iv. 8. See also Ps. ciii. 16 and Is. xl. 6, and read Dr Thomson’s account of the two kinds of sirocco (*Land and Book*, pp. 536, 537). Describing the effect of the sultry sirocco he says: ‘The birds hide in thickest shades; the fowls pant under the walls with open mouth and drooping wings; the flocks and herds take shelter in caves and under great rocks; *the labourers retire from the fields*, and close the windows and doors of their houses.’

13. ἑταῖρος is used of any temporary connection, without the idea of affectionate friendship. It is used by a master to his slave; by a guest to a fellow-guest; as a general address on meeting. Cp. ch. xxii. 12 and xxvi. 50, where it is a term of reproachful rebuke.

15. δόφθαλμὸς πονηρός. The belief in the evil eye still prevails in the East. The envious or malevolent glance is thought to have an injurious effect. Here the sense is: Art thou envious because I am just?

16. οἱ πρῶτοι. Not only as primarily in the parable the first called, but the first in position, knowledge and influence.

#### 17—19. JESUS GOING UP TO JERUSALEM FORETELLS HIS PASSION FOR THE THIRD TIME.

See chs. xvi. 21, xvii. 22, 23; and Mark x. 32—34; Luke xviii. 31—34. St Mark and St Luke add ‘shall spit upon him’ (Mark); ‘shall be spitted on’ (Luke); St Matthew alone names ‘crucifixion;’ St Luke, who mentions only the share which the Gentiles had in the Passion, adds ‘they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken.’

The disciples, as Jews, still placed their hopes in the present world: ‘what shall we have?’ They still thought Jesus might be using a figure of speech. Jesus was alone in the certainty of His awful secret. He had no sympathy from His followers.

For distinctive points in the several predictions of the Passion see notes ch. xvii. 22, 23.

17. παρελαβεν κατ' Ιδαν. Cp. Plat. *Apol. Socr.* 26 A, Ιδιᾳ λαβόντα διδόσκειν καὶ νοιστεῖν.

18, 19. Observe the exactness of the prediction; the Sanhedrin shall condemn but not kill, the Gentiles shall scourge and crucify.

19. εἰς τὸ ἐμπαῖξαι κ.τ.λ. The use of *eis* with the infinitive is equivalent to a final clause. Thus the guilt of the crucifixion is fastened on the Jews. St Mark has (τὰ έθνη) ἐμπαῖξουσι...ἐμπτύσουσι κ.τ.λ., denoting independent action on the part of the Gentiles. St Luke, the Gentile Evangelist, passes over in silence the guilt of the

Jewish chief priests and Scribes. That this is not accidental, but part of the evangelistic plan, seems proved by comparing the language of St Peter, Acts iii. 13, 14 (where the crime is pointedly brought home to Israel) with his speech in the house of Cornelius, Acts x. 39, *ὅν καὶ ἀνεῖλαν κρεμάσαντες ἐπὶ ξύλου*, where the subject of *ἀνεῖλαν* is tacitly dropped, and the Gentile mode of execution named.

**20—28. SALOME'S PRAYER FOR HER SONS, AND THE ANSWER OF JESUS.**

Mark x. 35—45. St Mark begins ‘And James and John the sons of Zebedee came unto him, saying, &c.’ For once St Matthew is more graphic and true to detail than St Mark.

20. *ἥ μήτηρ τῶν γιᾶν Ζεβδαίον.* Her name was Salome, as we learn by comparing Matthew xxvii. 56 with Mark xv. 40.

‘Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of James the less and of Joses, and of Zebedee's children.’ Matthew Salome. Mark xv. 40. xxvii. 56.

*προσκυνοῦσα.* The act of prostration before an Eastern King—though the word ‘crucify’ might have suggested a slave's death. The Kingdom of heaven introduces many such contrasts.

*αἰτοῦσα.* She dares not speak until her Lord addresses her.

21. *εἰπὲ Ἰησοῦς καθίσωσιν κ.τ.λ.* Cp. for the thought ch. xix. 28, for the construction ch. i. 22.

22. *οὐκ οἴδατε.* Observe, Jesus addresses the sons, not the mother.

*τι αἰτεῖσθε.* There is some force in the middle voice ‘ask for yourselves,’ or ‘cause to be asked.’

*πίνειν...πίνειν.* If the difference between the tenses be pressed, the aor. *πίνειν* implies a single draught—a taste of the cup, the present *πίνειν* a continued drinking of the cup.

*τὸ ποτήριόν δὲ ἔγώ μελλω πίνειν*, i.e. the destiny in store for me. Cp. among other passages, Is. li. 17, ‘Thou hast drunken the dregs of the cup of trembling, and wrung them out,’ and Ps. lxxv. 8; the prophets use the figure in reference to the vengeance of God and His wrath against sin. When the disciples afterwards recalled the image it would signify to them the mediation of Christ, who by His passion and death drank for man the cup of suffering. Maldonatus suggests the thought of ‘the poison cup,’ the cup of death. For the image, cp. ‘quot bella *exhausta canebat*’ Verg. *Aen.* iv. 14.

23. *τὸ μὲν ποτήριόν μου πίσθε.* James was slain by the sword of Herod Agrippa I. (Acts xii. 2). John suffered many persecutions, but died a natural death. The rebuke of Jesus is very gentle; his soul knew what suffering was in store for the two brothers.

*δλλ οἰς ἡγούμασται.* The A.V. is right in understanding *δοθήσεται* *ἐκείνοις* ‘but it shall be given, &c.,’ thus retaining the proper force of

ἀλλά, which never = *eī μή*. In Mark ix. 8, οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον, εἶδον must be repeated in the second clause. See Winer, 566, 728.

24. οἱ δέκα ἡγανδετῆσαν. *In his ingenuus Evangelistes.* Bengel. The indignation of the 'Ten' displayed the same spirit and motive as the request of the sons of Zebedee. It seemed as if the jealousies and intrigues of an earthly court were breaking out among the disciples of Jesus.

25. Jesus points out the inversion of earthly ideas in the Kingdom of heaven. This important 'rule' of the Master is thrown into the form of Hebrew parallelism. The antithesis is complete. In the Kingdom of heaven the ambition must be to serve not to reign; that Kingdom is in every way the reverse of the kingdoms of the world. In the latter the gradation of rank is (1) the supreme prince (*ἄρχων*); (2) the nobles (*μεγάλοι*); (3) the ministers or attendants (*διάκονοι*); (4) the slaves (*δούλοι*). In the Kingdom of heaven he that will be the noble must be the minister or attendant; he that will be supreme must be the slave. What Jesus teaches is the dignity of service in the Kingdom of heaven.

**κατακυριεύοντας.** The word occurs in two other passages of the N. T. besides the parallel passage (Mark x. 42). In one there is probably a reference to our Lord's words here. St Peter, teaching the same lesson of humility, says (1 Pet. v. 3), *μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύτοι γενόμενοι τοῦ ποιμανοῦ*. In Acts xix. 16 it is used in the account of the sons of Sceva, the possessed man, *κατακυριεύσας διμοφέρων ἵσχυεν κατ' αὐτῶν*. Here it is used appropriately of supreme authority, just as *κατεξουσίατεν* is appropriate to the delegated authority of the *μέγας* or subordinate governor. *κατεξ.* here only and in the parallel passage Mark x. 42. It is a novel compound formed perhaps for the sake of the parallelism.

29. οὐκ ἤλθεν κ.τ.λ. 'Came not to be ministered unto, but to minister,' i.e. (as the parallelism shews) came not to be a *μέγας*, 'a great one,' but to be a servant (*διάκονος*), *καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν*, a still further humiliation—to be a slave and render a slave's supreme service—to die a slave's death for others. This view, to which the poetical form of the whole paragraph points, brings the passage into close relation with St Paul's words: *μορφὴν δούλου λαβὼν... ἔταπελνωσεν ἑαυτὸν γενόμενος ὑπῆκοος μέχρι θανάτου θανάτου δὲ σταυροῦ* (Phil. ii. 7, 8). The conception of a redemption from the slavery of sin through Christ is enriched by that of a life sacrificed to win life for us.

The bearing of such passages as this on the alleviation of slavery in the ancient world should be considered. Their influence towards the abolition of slavery in modern times might have been still greater if the translators had used the word 'slave' rather than 'servant' in the E. V.

**λύτρον** only here and Mark x. 45 in the N. T., a ransom or price paid for the redemption of a captive from slavery. For the thought

cp. Rom. iii. 24; 1 Cor. vi. 20; 1 Pet. i. 19. The English word is derived through the French *rangement* from Lat. *redemptionem*. The act of redeeming is expressed by ἀπολύτρωσις, as δικαιούμενοι δωρέαν τῷ αὐτῷ χάριτι διὰ τῆς ἀπολύτρωσεως τῆς ἐν Χριστῷ Ἰησοῦ, Rom. iii. 24; ἐν φέρουσιν τὴν ἀπολύτρωσιν διὰ τοῦ ἀμαρτίας αὐτοῦ τὴν ἀφεσιν τῶν ἀμαρτιῶν, Eph. i. 7. See also 1 Cor. vi. 20; 1 Pet. i. 19.

**ἀντὶ πολλῶν.** Cp. 1 Tim. ii. 6, δὸς διαυτὸν ἀντιληφτρον ὑπὲρ πάντων. The difference between the *πολλῶν* and the *πάντων* in these two passages must be explained by the difference between the offer of salvation and the acceptance of it. It is offered to all, accepted by many. The preposition *ἀντὶ* denotes the vicarious nature of Christ's death.

#### 29—34. Two MEN CURED OF BLINDNESS.

Mark x. 46—52. Luke xviii. 35—43.

There are remarkable divergences in the Synoptic accounts of this miracle. Some indeed have supposed that different miracles are related by the Evangelists. St Mark speaks of one man, ‘blind Bartimæus, the son of Timæus.’ St Luke also mentions one only, but describes the incident as taking place ‘when Jesus came nigh unto Jericho,’ whereas St Matthew and St Mark state that the miracle was wrought ‘as they departed from Jericho.’

It is of course possible that St Luke narrates a separate miracle. The only other solution is to suppose an inaccuracy in an unimportant detail.

**29. δχλος πολύς.** The caravan of Galileans and others going up to Jerusalem for the Passover. Their numbers would protect them from attack in the dangerous mountain defiles leading to the capital.

Jericho was at this time a flourishing city. It was opulent even in the days of Joshua from the fertility of the surrounding plain, its extensive commerce, and from the metals found in the neighbourhood. Levelled to the ground and laid under a curse by Joshua, it was afterwards rebuilt by Hiel the Bethelite, and regained a portion of its former prosperity. At this period the balsam trade was a principal source of its wealth.

Herod the Great beautified the city with palaces and public buildings, and here he died. After Herod's death Jericho was sacked and burnt, but restored by his son Archelaus.

‘Jericho was once more a ‘City of Palms’ when our Lord visited it. As the city that had so exceptionally contributed to His own ancestry; as the city which had been the first to fall, amidst so much ceremony, before ‘the captain of the Lord's host and his servant Joshua,’ we may well suppose that His eyes surveyed it with unwonted interest.’—Smith's *Bib. Dict.* Art. ‘Jericho.’

**30. υἱὸς Δαυΐδ.** An appeal which reflects the thought that especially signalizes this period of our Lord's ministry, the Son of David entering upon his kingdom.

34. τὴκολούθησαν αὐτῷ. It is probable that very many of those who had received sight and soundness of limb by the word or touch of Jesus followed Him to Jerusalem.

τὴκολούθησαν. Jesus Himself leads the procession. See Luke xix. 28.

## CHAPTER XXI.

13. ποιεῖτε (N B L) for ἐπαιήσατε (C D E and the later uncials).

19. οὐ μηκέτι BL, whereas N C D and later uncials omit οὐ. The accidental omission, however, is more probable than the insertion of οὐ, and the reading in Mark (μηκέτι without οὐ) may have influenced the text here.

23. Ἐλθόντος αὐτοῦ (N B C D L) for Ἐλθόντι αὐτῷ, supported by the later authorities.

28—31. The *textus receptus* is here upheld. For a discussion of the var. *lect.* see Hammond, *Text. Crit.* 109.

41. ἐκδόσεται replaces ἐκδόσεται on decisive authority.

46. εἰς has the more ancient evidence, ως the more numerous later codices in its favour.

Nisan 9 (*Palm Sunday*).

### 1—10. THE ROYAL ENTRY INTO JERUSALEM.

Mark xi. 1—11. Luke xix. 29—40. John xii. 12—19. St Luke alone places here the incident of Christ weeping over Jerusalem (xix. 40—44).

1. εἰς Βηθφαγῆ εἰς τὸ δρός τῶν θλαιῶν. ‘Unto Bethphage and Bethany at the mount of Olives’ (Mark). ‘Nigh to Bethphage and Bethany at the mount called the mount of Olives’ (Luke). Bethany was about two miles from Jerusalem, at the S.E. base of the mount of Olives. Of Bethphage (‘place of green or winter figs’) no remains have been discovered, and its exact position is unknown. It was probably west of Bethany, and so near to Jerusalem as to be reckoned part of the Holy City. See Godet on St Luke xix. 28. Some have inferred from the order in which Bethphage and Bethany are named that Bethphage was east of Bethany.

2. δύον δεδεμένην καὶ πῶλον μετ' αὐτῆς. ‘A colt tied whereon never man sat’ (Mark and Luke). St Matthew notes the close correspondence with the words of the prophecy; see v. 5.

Oriental travellers describe the high estimation in which the ass is held in the East. The variety of Hebrew names for these animals indicates the many uses to which they are put. The prophecy from Zechariah quoted v. 4 contains three distinct Hebrew words for an ‘ass.’ ‘Sitting upon an ass (*chamōr*, from a root meaning *red*) and a colt (*ayir*, ‘a young male ass’) the foal (lit. ‘the son’) of an ass

(*athón* = 'a she-ass,' from a root meaning 'slow').' 'His lot varies as does the lot of those he serves. The rich man's ass is a lordly beast. In size he is far ahead of anything of his kind we see here at home. His coat is as smooth and glossy as a horse's...His livery is shiny black, satiny white or sleek mouse colour.. I never saw one of the dingy red of his Poitou brethren.' Zincke's *Egypt*.

3. The account leads to the inference that the owner of the ass was an adherent of Jesus who had perhaps not yet declared himself. The number of such secret followers was perhaps very large.

4. γέγονεν. 'Is come to pass:' the Evangelist speaks of an event still recent. Bp. Lightfoot points out (*On a Fresh Revision of the N. T.* p. 91) that for γέγονεν of the earlier and contemporary evangelist we find ἐγένετο in a similar expression in the later fourth Gospel.

Ἴνα πληρωθῆ. See note ch. i. 22.

5. εἴπατε τῷ θυγατρὶ Σιών. The quotation is partly from Zechariah, partly from Isaiah. The first clause, εἴπατε τῷ θυγατρὶ Σιών, is the LXX. rendering of Is. lxii. 11. The remainder is an abbreviated citation from Zech. ix. 9, where the LXX. version is: [χαῖρε σόφδρα, θύγατρε Σιών, κήρυσσε, θύγατρε Ἱερουσαλήμ] ἶσον, δὲ βασιλεὺς ἔρχεται σοι [δίκαιος καὶ σώζων αὐτὸς] πρᾶτος καὶ ἐπιβεβηκὼς ἐπὶ ὑποκύνιον καὶ πῶλον νέαν. The words in brackets, omitted in the citation, occur in the Hebrew text as well as in the LXX. In the last clause, where St Matthew differs from the LXX., he agrees with the Hebrew text. It is a proof of St Matthew's feeling for poetical form that the parallelism does not suffer in the shortened form of quotation. The word σώζων which occurs in Zechariah, and δὲ σωτῆρ which follows the words quoted from Isaiah, omitted here but suggested by the quotation, would recall 'hosanna' and the name Jesus (σωτήρ). See below.

πρᾶτος. Cp. ch. xi. 29 and 2 Cor. x. 1, παρακαλῶ ὑμᾶς διὰ τῆς πρᾶτητος καὶ ἐπιεκείας τοῦ Χριστοῦ.

7. τὰ ἱμάτια. Their upper garments, the *abbas* of modern Arabs. Cp. with this the throne extempored for Jehu, 2 Kings ix. 18.

8. ὁ πλειστος ὅχλος, the greater part of the crowd.

Ἐστρωσαν ἑαυτῶν τὰ ἱμάτια. Instances are recorded of similar acts of respect shewn to Rabbis by their disciples. See Schöttgen, *ad loc.*

9. Ὁσαννά. Hebr. 'hoshiah-na,' 'save now,' 'save I pray.' *Na* is a particle of entreaty added to imperatives. They are the first words of Ps. cxviii. 25, 'Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity,' a verse which was sung in solemn procession round the altar at the feast of Tabernacles and on other occasions. As they sang these words it was the custom to carry young branches of palm, and the boughs of myrtle and willow, which were brandished or shaken at intervals. (See Lightfoot, *Hist. Hebr. ad loc.*)

τῷ οὐρανῷ Δ. Dative of general reference. The ‘Salvation’ is in some way connected with the Son of David as the cause or instrument of it. See Clyde’s *Greek Synt.* § 15.

The multitude recognise the Messiah in Jesus and address to Him the strains and observe the ritual of their most joyous festival. The shouts of ‘hosanna’ must have been significant in another way to the disciples. The verb is from the same root and had nearly the same sound as the name Jesus. See note v. 5.

The thought of ‘salvation’ is so closely connected with the feast of Tabernacles, that to this day the name ‘hosanna’ is given to the bundles of branches, to the prayers at the feast, and to the feast itself. See Wetstein *ad loc.*, and cp. Rev. vii. 9, 10.

St Luke paraphrases the expression for his Gentile readers, ‘glory in the highest.’

εὐλογημένος δὲ ἐρχόμενος ἐν δύναμι κυρίου. ‘According to the accents the rendering would be, “Blessed in the name of the Lord be he that cometh.”’ Dean Perowne on Ps. cxviii. 26. ‘He that cometh’ (*Habba*) was a recognised Messianic title. St Mark adds ‘Blessed be the kingdom of our father David, that cometh in the name of the Lord.’ St Luke has ‘Blessed be the king that cometh,’ &c., and mentions that the multitude ‘began to rejoice and praise God *with a loud voice* for all the mighty works that they had seen.’ St John reports the words thus, ‘Blessed is the King of Israel that cometh in the name of the Lord.’ These shouts of triumph—which were the ‘gospel’ or heralding of the King—must have sounded across the valley of Kedron up to the precincts and porches of the Temple.

‘Bethany stands in a shallow hollow scooped out of the shoulder of the hill. The path follows this till the descent begins at a turn where the first view of the Temple is caught. First appeared the castles and walls of the city of David; and immediately afterwards the glittering roof of the Temple and the gorgeous royal arcade of Herod with its long range of battlements overhanging the southern edge of Moriah.’—Tristram’s *Topography of Holy Land*.

The entry into Jerusalem must not be regarded as an isolated fact. It was a culminating outburst of feeling. It is clear that the expectation of the kingdom was raised to the highest pitch. The prostration of Salome at the feet of the Prince; the request of her sons; the dispute among the ten; the gathering crowds; the cry of Bartimaeus; the triumphal entry, are all signs of this feeling.

For us the Royal Entry is a figure, a parable through external sights and sounds of the true and inner secret kingdom of God.

10. From two passages of Josephus (*B. J.* ii. 14. 3 and vi. 9. 3) it appears that 2,900,000, or even a greater number, were present at the passover, numbers encamping in the vicinity of the holy city. We may picture the narrow streets of Jerusalem thronged with eager inquisitive crowds demanding, with Oriental vivacity, in many tongues and dialects, ‘Who is this?’

*ἐσελόθη*, was ‘convulsed’ or ‘stirred’ as by an earthquake, or by a violent wind.

*Monday, Nisan 10.*

The events of this day extend to the end of ch. xxv.

**12—14. THE SECOND CLEANSING OF THE TEMPLE.**

Mark xi. 15—18; Luke xix. 45, 46.

It is clear from the other Synoptists that the Cleansing of the Temple took place on Nisan 10, not on the day of the entry. St Mark says (xi. 11) that ‘when he had looked round about on all things there, the eventide being come he went back to Bethany.’ In point of time ‘the cursing of the fig-tree’ should precede the ‘Cleansing of the Temple.’ St Mark adds to this account ‘would not suffer that any man should carry any vessel through the temple.’ St Matthew alone mentions the healing of the lame and the blind, and omits the incident of ‘the widow’s mite,’ recorded by the other Synoptists. The first ‘Cleansing of the Temple,’ at the commencement of our Lord’s ministry, is recorded John ii. 13—17.

**12. ἔξεβαλεν κ.τ.λ.** It is probable that a look of divine authority, the enthusiasm of His Galilean followers, and the consciousness of wrongdoing on the part of the traders, rather than any special exercise of miraculous power, effected this triumph of Jesus in His Father’s House.

**ἀγοράζοντας ἐν τῷ ἵερῳ.** The traffic consisted in the sale of oxen and sheep, and such requisites for sacrifice as wine, salt, and oil. The merchandise took place in the Court of the Gentiles.

**κολλυβιστής,** ‘a money changer,’ for the classical *ἀργυραμοιβός*, from *κόλλυβος*, a small coin (*Aristoph. Pax*, 1200) taken as a fee, hence later ‘rate of exchange.’ Cp. Cic. *in Verr.* Act ii. 3. 78, ‘Ex omni pecunia... deductiones fieri solebant: primum pro spectatione et collabo.’ *Κόλλυβος*, Hebr. *kolbon*, is said to be a Phœnician word, which spread with their trade, just as the Genoese or Venetian merchants brought the word *agio* into general use.

**τὸς περιστεράς.** The definite article here and in the parallel passage (Mark xi. 15) ‘indicates the pen of a narrator, who was accustomed to the sight of the doves which might be purchased within the sacred precincts by worshippers’. [Bp Lightfoot, *On a Fresh Revision of the N. T.* p. 109.]

**13. γέγραπται.** See note, ch. ii. 5.

**ὁ οἶκος κ.τ.λ.** The passage is quoted from Is. lvi. 7, but, with the omission of the words *πᾶσιν τοῖς ἑθνεσιν*, these are included in the quotation by St Mark but not by St Luke. The context in Isaiah treats of the admission of the Gentiles: ‘Yet will I gather others to him, beside those that are gathered unto him’ (v. 8).

**ποιεῖτε σπῆλαιον ληστῶν**, ‘are making it a cave of robbers or bandits,’ cp. Jer. vii. 11, ‘Is this house which is called by my name become a den of robbers in your eyes?’ Thus two separate passages of the O. T. are combined in a contrasted or parallel form. The

context of these words is strikingly suggestive: ‘If ye thoroughly amend your ways and your doings...and *shed not innocent blood in this place*...then will I cause you to dwell in this place in the land that I gave to your fathers for ever and ever.’ The caves of Palestine had always been refuges for the lawless, and in the reign of Herod the Great the robbers dwelling in caves had rebelled against him and resisted his power, Jos. *Ant.* i. 12. Possibly this thought may be present here: ‘Ye have made my house a stronghold of rebels against God and the Messiah, when it ought to be a garrison of loyal subjects.’ Also the disputes of the traffickers resembled the wrangling of bandits in their caves. Comp. σπῆλ. λγστῶν with the less severe ἐμπρόπον of the first ‘cleansing’ (John ii. 16).

#### 15, 16. THE CHILDREN'S PRAISE. Peculiar to St Matthew.

15. οἱ ἀρχιερεῖς. (1) The high-priest, (2) those who had served that office, (3) the priests who were members of the high-priest's family, and (4) perhaps, the heads of the twenty-four priestly courses. See note ch. xxvi. 3.

τοὺς παιδας τοὺς κράτοντας. Children were taught at an early age to join in the temple services. These caught the familiar feast-day strain from the Galilean pilgrims, and unconscious of all that their words meant, saluted Jesus.

16. ἐκ στόματος νηπίων κ.τ.λ. The LXX. version is followed, the rendering of the Hebrew is: ‘out of (or by) the mouths of children and sucklings hast thou founded strength’. Ps. viii. 2. The ruling thought of the opening verse is the glory of God set forth in His works. The ‘scarcely articulate’ cry of an infant proves, like the heaven and the stars, the power and providence of God. On all these God builds a stronghold against His adversaries, i.e. convinces them of His might. So also the children in the temple attest the truth of God. See Dean Perowne and *Speaker's Commentary* on the passage quoted.

17. Βηθανία. ‘House of dates,’ or, according to Caspari, ‘Place of shops, or merchant tents,’ on the S.E. of the Mount of Olives, see note v. 9. Here Jesus lodged with Lazarus and his sisters.

#### 18—22. THE CURSING OF THE FIG-TREE.

Mark xi. 12—14, and 20—24. St Mark places this incident before the ‘Cleansing of the Temple,’ see note vv. 12—14. It is an interesting and leading instance of miracle and parable in one. The miracle is an acted parable.

18. ἐπείναστεν, late for ἐπείνησεν, the contraction of *ae* into *a* instead of *η* in πεινάω, διψάω and χράω against the Attic rule appears rarely in the later authors, Aristotle, Theophrastus, Plutarch, &c.

19. συκῆν μαῖν. Probably a *single* fig-tree, standing alone, and so conspicuous. *εἰς* is, however, used in Alexandrine Greek for *τις*, cp. ch. viii. 19, *εἰς γραμματέν*, and xviii. 24, *εἰς ὀφειλέτην μυρίων ταῦντων*, and in Hebrew the numeral ‘one’ is constantly no more than the *indefinite article* ‘a’.

**ἐπὶ τῆς δόσου.** Either (1) on the road as ch. x. 27, *ἐπὶ τῶν δωμάτων*, or (2) hanging over the road.

**εἰ μὴ φύλλα μόνον.** The fig-tree loses its leaves in the winter; indeed it looks particularly bare with its white naked branches. Schöttgen, however, states *ad loc.*, that the Rabbis compared the fig-tree to the law because at every season fruit may be gathered from it; and one species (see Shaw's *Travels*, p. 370, and *Land and Book*, 23) if favoured by the season and in a good position, puts forth fruit and leaves in the very early spring, the fruit appearing before the leaves. This is the 'hasty fruit before the summer' (Is. xxviii. 4), 'the figs that are first ripe' (Jer. xxiv. 2); 'the first ripe in the fig-tree at her first time' (Hos. ix. 10). It was doubtless a fig-tree of this kind that Jesus observed, and seeing the leaves expected to find fruit thereon. At the time of the Passover the first leaf-buds would scarcely have appeared on the common fig-tree, while this year's ripe fruit would not be found till four months later.

The teaching of the incident depends on this circumstance (comp. Luke xiii. 6—9). The early fig-tree, conspicuous among its leafless brethren, seemed alone to make a show of fruit and to invite inspection. So Israel, alone among the nations of the world, held forth a promise. From Israel alone could fruit be expected; but none was found, and their harvest-time was past. Therefore Israel perished as a nation, while the Gentile races, barren hitherto, but now on the verge of their spring-time, were ready to burst into blossom and bear fruit.

**ἔγραψθη.** From St Mark we gather that the disciples observed the effect of the curse on the day after it was pronounced by Jesus.

**20. θαύμασαν.** It was rather the power and wonder of the act than the deeper significance of it that moved the disciples. The miracle was to them an 'act of power' (*δύναμις*), or a 'wonder' (*τέρας*), rather than a 'sign' (*σημεῖον*). Yet Jesus follows the turn their thoughts take, and teaches that prayer and faith will remove mountains of difficulty, see ch. xvii. 20.

**21. διακρίθητε.** Passive form with meaning of middle voice; cp. ἀπεκρίθην. **διακρίνειν**, (1) lit. 'to separate.' (2) 'to discern' or 'discriminate.' See ch. xvi. 3, when it is used of discerning the face of the sky, and Acts xv. 9, οὐδὲν διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν. (3) In a judicial sense 'to decide,' and in middle to 'get a question decided at law,' 'to litigate.' (4) Hence generally 'to dispute,' διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ πειρουμῆς, Acts xi. 2. (5) Thus 'to dispute or question with oneself,' 'to doubt,' as here and Rom. iv. 20, εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀποστολῇ; cp. Acts x. 20, where the context illustrates this passage. The last usage is not classical.

#### 23—27. THE AUTHORITY OF CHRIST IS QUESTIONED.

Mark xi. 27—33 ; Luke xx. 1—8.

**23. ἐν πολῷ ἔχουσι ταῦτα ποιεῖς;** καὶ τίς σοι ἔσωκεν τὴν ἔχουσαν ταῦτην;

The second question is not a mere repetition of the first,

Jesus is asked (1) what kind of authority He possesses—human or divine? (2) By whose agency this authority was bestowed? No one had a right to teach unless ‘authority’ had been conferred upon him by the scribes.

**24.** ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἔνα. This form of argument was usual. The question of the Elders was really an attack. Jesus meets that attack by a counter-question which presented equal difficulties in three ways—whether they said from heaven or of men, or left it unanswered. To say from heaven was equivalent to acknowledging Jesus as Christ, to say from men was to incur the hostility of the people, to be silent was to resign their pretensions as spiritual chiefs of the nation.

**26.** Σιδὲ τί οὐκ ἐπιστένετε αὐτῷ; A clear proof (1) that the priests had kept aloof from John though he was of the priestly caste; and (2) that John pointed to Jesus as the Messiah. For πιστεύειν αὐτῷ, cp. Dem. *Phil.* II. 6, οἱ θαρρῶντες καὶ πεπιστευκότες αὐτῷ, ‘Those who have no fears and believe Philip.’ See note ch. xviii. 6.

**27.** Note the sincerity of the οὐ λέγω in contrast with the evasion of οὐκ οἴδαμεν.

#### 28—32. THE PARABLE OF THE TWO SONS, AND THE EXPLANATION OF IT. Peculiar to St Matthew.

St Luke omits the parable, perhaps as referring especially to Israel. The parable follows in close connection with the question as to the teaching of John.

The parables and discourses that follow deal no longer with the distant future of the Church, but with an immediate present. The subjects illustrated are—(1) The rejection of the Messiah. (2) The rejection of the Jews as a nation. (3) The Judgment, (a) which has already begun; (b) which will be enacted terribly at the siege of Jerusalem; and (c) finally fulfilled at the end of the world.

Observe throughout the *separation* which is implied in the Judgment—the dividing sword which Christ brings—the Jewish race and the world, each parted into two great divisions—the two sons—the two parties of husbandmen or of guests—the wise and foolish virgins—the sheep and the goats—the talents used and misused.

It is the last act in a divine drama of surpassing interest and full of contrasts. The nation, and especially the Pharisees, who are the leaders of thought, triumphant to external sight, are hurrying to destruction, impelled by a hidden fate in the face of clear warnings; while Christ the King, Who seems to be vanquished and done to death, is really winning an eternal victory.

**28.** τέκνα δύο, representing the sinners who first refused to do God’s will, but repented at the preaching of John; and the Pharisees who, having ‘the righteousness which is of the law’ (*Phil.* iii. 9), professed to do God’s will but did it not. Both are sons. God still cares for both. The Pharisees may follow the sinners into the kingdom of

God (v. 31). Paul was still a Pharisee; Nicodemus the Pharisee was still a secret follower of Christ.

29. μεταμεληθέσις, ‘having changed his mind,’ felt regret but not repentance or *metanoia*, a deeper and more lasting feeling: see ch. iii. 2.

According to a well-supported reading (see Crit. Notes) the cases of the two sons are reversed. The first agrees but goes not, the second refuses but afterwards works in the vineyard. The variation is interesting, because it points to an interpretation by which the two sons represent Jew and Gentile.

30. ἔγω κύριος. Observe the alacrity and politeness of this answer compared with the blunt *οὐ θέλω* of the first: *ἔγω* draws attention to the contrast.

31. προδύονται. Are (now) going before you.

32. Ἰωάννης. The mention of John points to the connection between this parable and the preceding incident.

ἐν δὲ δικαιοσύνῃς. A Hebrew expression. Cp. τὴν δόδν τοῦ θεοῦ, ch. xxii. 16; δόδν σωτηρίας, Acts xvi. 17. The Christian doctrine was called in a special sense ἡ δόδος (Acts xix. 9, 23).

ἰδόντες, viz. that the publicans and the harlots believed him.

οὐ μετεμελήθητε. Did not even change your minds, much less repented in the deeper sense; see above, v. 29.

τοῦ πιστεῦσαι. For this consecutive formula see note ch. ii. 13.

### 33—46. THE WICKED HUSBANDMEN.

Mark xii. 1—12; Luke xx. 9—19.

No parable interprets itself more clearly than this. Israel is represented by an image which the prophets had made familiar and unmistakeable—the Vineyard of the Lord. The householder who planted the Vineyard and fenced it round signifies God the Father, Who created the nation for Himself—a peculiar and separate people. The husbandmen are the Jews, and especially the Pharisees, the spiritual leaders of the Jews. The servants are the prophets of God, the Son is the Lord Jesus Christ.

33. ἐφύτευσεν ἀμπελῶνα. Cp. the parable in Isaiah v. 1—7, where the description is very similar to this. See also Ps. lxxx. 8—16; Jer. ii. 21; Ezek. xv. 1—6. The vine was adopted as a national emblem on the Maccabean coins.

φρουρῷ αὐτῷ περιέθηκεν, defended it with a stone wall or with a fence of prickly pears. St Luke makes no mention of the separating hedge. Israel was separated throughout her history politically, and even physically, by the natural position of Palestine.

ἄρνεντες ἐν αὐτῷ ληρόν. The winepress was often dug or hewn out of the limestone rock in Palestine. There were two receptacles or *vata*.

The upper one was strictly the press or *ληρός* (Matthew), the lower one the winevat or *ὑπολήνιον* (Mark) into which the expressed juice of the grape passed. The two vats are mentioned together only in Joel iii. 13, 'The press (*gath*) is full, the vats (*yekabim*) overflow' (quoted in *Bibl. Dict.*, see art. 'Winepress').

**πύργον.** Probably a wooden booth raised on a high platform, in which a watcher was stationed to guard the grapes.

Neither the winepress nor the tower seems to have any special significance in the interpretation of the parable.

**έξεστο τάπτων γεωργοῖς.** This kind of tenancy prevails in many parts of Europe. It is known as the *metayer* system, the arrangement being that the occupier of the land should pay to the landlord a portion—originally half—of the produce. The system existed in England for about sixty years at the end of the fourteenth century. Before the Revolution of 1790 nearly the whole of the land of France was rented by metayers. At the time of our Lord's ministry it was customary for the Romans to restore conquered lands on condition of receiving a moiety of the produce. Fawcett's *Manual of Political Economy*, p. 228; Rogers' *Political Economy*, p. 168.

**ἀπεδίημπσεν.** Left his home.

**35. δὸν μὲν θύμαρν, δὸν δὲ ἀπέκτεναν, κ.τ.λ.** See ch. xxiii. 35.

**δέρειν,** (1) 'to flay,' (2) then, from the effect of scourging, 'to beat.' In the second sense it is classical only in the comic poets; cp. Vulgar English 'to hide.' In Acts xvi. 22 the *Prætors* bid the lictors 'scourge' (*ῥαβδίζειν*) Paul, who, referring to the outrage, says: *δειράντες ημᾶς δημοσίᾳ* (v. 37). *λιθοβολεῖν*, in LXX. for classical *λεύειν*.

**37. ἐντραπήσονται.** Non-classical future. *ἐντρέπειν*, (1) 'to turn,' (2) then 'turn a person,' cause him to avert his gaze through shame, fear, respect, &c., (3) so 'to put to shame:' οὐδὲ *ἐντρέπειν* οὐδὲς *γράφω ταῦτα*, 1 Cor. iv. 14. *εἰς τοσοῦτον ἐνέτρεψαν τὴν σύγκλητον βουλὴν*, *Aelian*, V. H. 3. 17. And in passive, *ἴνα δὲ ἐν ἐναντίας ἐντραπή*, Tit. ii. 8, 'that the adversary be put to shame'; (4) in middle voice, 'to let oneself be turned or influenced' by a person or thing, through some feeling of awe, reverence and the like; (α) with a genitive denoting the source of the action or feeling (Donaldson's *Greek Grammar*, 448), *τι βαύτῳ οὕτως ἐντρέπει τῇ συμμάχου*, Soph. *Aj.* 90; (β) or later with an accusative denoting the object of reverence or concern, as here and Luke xviii. 2, *τὸν θεὸν μὴ φοβούμενος καὶ ἀνθρώπον μὴ ἐντρεπόμενος*.

**38. σχῶμεν τὴν κληρο.**, 'seize on his inheritance,' *ἔχειν* being used in the technical sense which the English 'seize' also bears: cp. *ἔχω τε καὶ κεκτημένος*, *Antig.* 1265. Thomas Lawrence (1568—1583) suggested as a translation of this passage, 'take possession or seisin upon his inheritance.' (Moulton's *History of the English Bible*.)

**39. ἔξεβαλον ἔξω τοῦ ἀμπελῶνος.** Words that recall the crucifixion of Jesus outside the city of Jerusalem.

**41. λέγοντιν αὐτῷ.** An interruption from the listening crowd, which marks the intense interest with which these parables were heard. The indignation of the bystanders is aroused as if it were a tale of actual life.

**κακοὺς κακῶς ἀπολέσει.** Cp. *εἰ μὴ φράσεις γὰρ ἀπό σ' δλῶ κακὸν κακῶς*, Aristoph. *Plut.* 65. A frequent formula in the classics.

**42. ἐν ταῖς γραφαῖς.** Ps. cxviii., 22 (*vv.* 25, 26 of the same psalm are quoted above, *v.* 9, where see note); the psalm ‘was probably composed for the first celebration of the Feast of Tabernacles after the completion of the Second Temple’ (Neh. viii. 13–18). (Dean Peacock.) The original reference was to a stone used in the erection of the second Temple. The ‘corner stone’ is the Jewish nation rejected at first, afterwards restored from captivity. Christ transfers this image to His Church, formed of Jew and Gentile alike (see Meyer), which, though despised at first, was destined to succeed to the spiritual supremacy of Israel.

In Acts iv. 11, Eph. ii. 20, 1 Pet. ii. 6, Christ Himself is the head-corner-stone; but the two applications are not inconsistent, for Christ was the Representative first of the Jewish Nation (ch. iv. 15, ii. 1–11 (3)), then of the Church. Cp. also Isa. xxviii. 16, ‘I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.’

**λίθον.** A stone rather than *the* stone. The builders probably rejected many stones.

**κεφαλὴν γωνίας.** The stone that connects the two walls at the top and supports the roof.

**αῦτη.** Either (1) agreeing with *κεφαλὴ*, or (2) a Hebraism. In Hebrew there is no neuter form, and it is possible that *αῦτη* of the LXX. may be due to the influence of Hebrew grammar. This corruption is found in some passages of the LXX., Ps. xxvi. 4, *μλאַגְרָסָמִין παρὰ Κυρίου, ταῦτην ἐκβιβήσω τῷ κατοκεῖν κ.τ.λ.*, where the Vulgate has ‘unam petii a domino hanc requiram.’ See Maldonatus *ad loc.*

**43. οὐδὲ τοῦτο.** Because of this rejection.

**44. ὁ πεσὼν ἐπὶ τὸν λίθον κ.τ.λ.** Lightfoot, *Hor. Hebr.*, sees here a reference to the custom of stoning: ‘the place of stoning was twice as high as a man. From the top of this one of the witnesses, striking him on his loins, tells him to the ground: if he died of this, well; if not, another witness threw a stone upon his heart.’ The second process was inevitably fatal.

But it is perhaps better to refer the image to an earthenware vessel (1) falling to the ground when it would be shattered, or (2) crushed by a stone when it would be bruised into atoms.

**συνθλασθῆσεται.** A late classical word, in N. T. here and Luke xx. 18 (the parallel passage). The simple verb *θλάω* is Epic (Homeric and Hesiod) and Alexandrine (Theocritus).

λικμήσαι λικμᾶν. (1) 'to winnow,' Hom. Il. v. 499, ὡς δ' ἀνεμος ἄχνας φορέει λεπάς κατ' ἀλώάς, | ἀνδρῶν λικμώντων. (2) 'To cause to disappear' like chaff, so 'to destroy utterly,' ἀναλήψεται δὲ αὐτὸν καίσων καὶ ἀπελεύσεται καὶ λικμήσει αὐτὸν ἐπὶ τοῦ τόπου αὐτοῦ, Job xxvii. 21. Cp. Dan. ii. 44, where the rendering in Theodotion's version is λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλεῖας, in the LXX. πατάξει καὶ ἀφανίσει τὰς βασιλεῖας ταῦτας. λικμήσει therefore = ἀφανίσει. The translation of the A. V., 'grind to powder,' which probably is due to *conteret* of the Vulgate, cannot be justified. The Vulgate rendering may be due to a confusion between the nearly simultaneous processes of threshing and winnowing. 'Conterere' is very applicable to the former process. See a good description in 'Conder's Tent Work in Palestine,' II. 259.

The meaning as applied to Christ appears to be: Those to whom Jesus is a 'rock of offence' (1 Peter ii. 8; Isai. viii. 14) in the days of his humiliation shall have great sorrow: but to incur his wrath when He comes to judge the earth will be utter destruction.

43, 44. For remarks on the poetical form of these verses see Bp Jebb's *Sacred Literature*, pp. 127—130. The climax is perfect. The first couplet (ἀρθησεται...καρποὺς αὐτῆς) expresses loss, the second (καὶ οἱ πεσὼν...λικμήσει αὐτὸν) infliction of pain: in the first the sense of loss is enhanced by the sight of the possession passing to another, in the second pain is succeeded by utter destruction.

46. Ιητούντες αὐτὸν κρατήσαι. The Sanhedrin aimed at two things: (1) to seize Jesus quickly, for the Passover (during which no hostile measures could be taken) was close at hand; and because Jesus might be expected to quit Jerusalem after the feast. (2) To seize Him apart from the people; for the Galileans would suffer no one to lay hands on their King and Prophet. Treachery alone enabled the Jews to secure their end.

## CHAPTER XXII.

10. νυμφῶν for γάμος on the evidence of NB\*L.

13. ἀρατε αὐτὸν καὶ omitted before ἐκβάλετε on the highest authority. Alford suggests that the insertion was made from 'the difficulty presented by a person bound hand and foot being cast out, without some expression implying his being taken up by the hands of others.'

23. λέγοντες for οἱ λέγοντες, on the best authority—NBD (C is defective here), and many other uncials.

25. γῆμας replaces the unclassical γαμήσας, probably an insertion when the latter form became the usual one.

32. Against the repeated θεὸς, θεὸς the most ancient testimony is conclusive; between οἱ θεὸς and θεὸς the great MSS. are divided, θεὸς (NBD), οἱ θεὸς (BLΔ). Tischendorf omits the article, Lachmann and Tregelles retain it.

35. Omit *καὶ λέγων* before *διδάσκαλε* with NBL, versions, and patristic evidence.

38. The article before *μεγάλη* is a gain to the sense. It is strongly supported.

44. *ὑποκάτω* for *ὑποκόδιον* on conclusive evidence.

#### 1—14. THE PARABLE OF THE ROYAL MARRIAGE FEAST.

Peculiar to St Matthew.

The parable recorded by St Luke (xiv. 16—24), though similar to this in some respects, differs in its context and special teaching and in many details.

As of the other parables of the Passion, the primary intention of this regards the present and the immediate future. The parable falls into two divisions, (1) vv. 1—7; (2) vv. 8—14. In the first (1) the servants are John Baptist and the first disciples of Christ; the feast is the Kingdom of God, or the Christian Church; the invited guests, who refuse to come, are the Jews; the vengeance taken was literally fulfilled at the siege of Jerusalem, A.D. 70. (2) This division relates to the preaching of the Gospel to the Gentiles. As in the Net (ch. xiii. 47) or in the Corn-field (ch. xiii. 24), worthy and unworthy are mingled until the King separates.

2. *γάμος*, ‘a marriage feast.’ *εἰλαπίνη ἡδὲ γάμος*; *ἐπειδὴ οὐκ ἔρευνος τάδε γέ εστίν*, Od. i. 226.

3. *ἀπέστελνεν τοὺς δούλους*. This was in accordance with Eastern custom. Cp. Esther v. 8, and vi. 14.

*οὐκ πθελον*, ‘refused,’ the imperfect expresses the successive refusals: cp. singuli introducebantur, Livy x. 38.

7. *ῳργίσθη*. For a subject to scorn the summons to the royal feast implied disloyalty and rebellion.

τὰ στρατεύματα, ‘troops.’ Cp. Luke xxiii. 11, where the word is used of Herod’s soldiers, *σὺν τοῖς στρατεύμασιν αὐτοῦ*, and Rev. ix. 16. The soldiers of Titus literally achieved the purposes of God.

9. *τὰς διεξόδους τῶν ὁδῶν*. *διεξ*. here only in N.T. Either (1) the outlets of the streets, i.e. the central place into which the streets converge. This has the authority of Chrysostom. Hom. 69, in Matt. (see Trench, *Parables*, p. 230, and cp. Schleusner). Or (2) roads leading out of the city into the country. Cp. *αἱ διεξόδοι τοῦ θανάτου* (Ps. lxvii. 20), ‘the means of escape from death.’ (3) Cross-roads or through passages connecting the main streets. Hdt. i. 199, *διέξοδοι πάντα τρόπον ὁδῶν*. Cp. Eur. *Andr.* 1086, *φαεννὰς ἥλον διεξόδους*, ‘the sun’s path across the sky,’ and Ps. i. 3, *τὰς διεξ τῶν ὑδάτων*, ‘streams branching out in several directions.’ (1) and (2) are perhaps most suggestive in the interpretation of the parable. The gospel

should pass into the regions beyond the city of the king, or be preached in such meeting places of the nations as Rome, Antioch and Corinth.

10. ἔργοι θέρντες οἱ δοῦλοι. The ‘servants’ are the earliest Christian missionaries, Paul, Silas, Barnabas and others.

εἰς τὰς ὁδούς. Cp. this with εἰς τὰς διεξόδους above. The servants’ performance did not rise to the thoroughness of the Master’s command. See Bp Lightfoot, *On a Fresh Revision of the N.T.*, p. 68.

πονηρούς τε καὶ ἀγαθούς. Who will always co-exist in the Church on earth.

11. ἔνδυμα γάμου. The festive robe (*χλαϊς γαμική*, Arist. *Av.* 1693) which in this instance it is supposed the master of the feast himself provided, so that there was no excuse. The supposition is required by the conditions of the parable, and gifts of robes were, and still are, too common in the East to make this a difficulty, though no clear evidence of this practice appears in books of Eastern travel. This man is the representative of a class—the bad (v. 10), who are not clothed in righteousness.

12. ἐτράφε. See note, ch. xx. 13.

πῶς εἰσῆλθες. ‘How didst thou presume to enter’.

ἔφυμάθη. See v. 34.

13. τὸ σκότος τὸ ἔξωτερον. The dark wild night without moon or stars, the cold and gloom of which would contrast terribly with the warmth and light within; or perhaps the dark dungeon outside the brightness of the banqueting-hall.

δὲ κλαυθμὸς κ.τ.λ. See note ch. viii. 12.

15—22. THE TEMPTATION OF THE HERODIANS. THE TRIBUTE MONEY.  
Mark xii. 13—17; Luke xx. 20—26.

15. παγιδεύειν, ‘to ensnare,’ as a fowler ensnares birds: used here only in N. T.

All the previous attempts had been to discredit Jesus as a religious teacher; the present is an attempt to expose Him to the hostility of the Roman government. Will He follow Judas the Gaulonite, in disowning all human authority? or will He acquiesce in the Roman rule? In the one case He would incur the condemnation of Pilate, in the other the scorn of His Galilean followers.

16. τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρώδων. An unnatural coalition, for the Pharisees represented the patriotic resistance to all foreign power; whereas the Herodians, as their name implies, supported the Herodian dynasty, and, as the context shews, acquiesced in the Roman rule. With the form of the name cp. Cassiani, Sertoriani, the partisans of Cassius, Sertorius; so also Christiani. The Herodians are not named *except in the first two Gospels*; nor does Josephus include them in his account of Jewish sects. They were probably numerically insignificant,

and may indeed have consisted merely of a few renegade Jews, who belonged to Herod's court. See ch. xi. 8.

**οὐδὲμεν ὅτι ἀληθῆς εἴ.** Nothing could exceed the insidious hypocrisy of their attack on Jesus. His enemies approach Him as a teacher whom they trust.

**οὐ γάρ βλέπεις εἰς πρόσωπον**, i.e. 'Thou art not moved by external appearance; neither wealth, power, nor prestige will influence thy decision.' In the parallel passage St Luke has *οὐ λαμβάνεις πρόσωπον*, a rendering of a Hebrew expression meaning literally 'to raise the face,' or 'to accept the face.' So in O.T., in a good sense, 'to receive kindly'; in N.T., always in a bad sense, 'to look on the outside of things,' external condition, or 'to shew partiality.'

**17. Εἰστιν δουναὶ κῆγοντος Καίσαρος τὴν οὐδὲν;** The injunction, 'thou mayest not set a stranger over thee' (Deut. xvii. 15), was interpreted to mean that the Jews should pay tribute to no foreign power. But their history exhibits them as tributary in turn to Assyria, Babylon, Egypt and Persia.

The question was an attempt to see whether Jesus would adopt the watchword of the Zealots—'there is no king but God.' This special tribute, the poll-tax levied on each individual, was particularly offensive to the patriotic party among the Jews. The foreign word (*censum*) would in itself have a hateful sound to Jewish ears, and was probably purposely used by the Pharisees and Herodians for that reason. The translator of the Aramaic gospel (see Introd. ch. ii.) does not suffer the point to be lost by giving a Greek equivalent for *censum*.

**18. γνούς**, 'having recognised.'

**19. τὸ νόμισμα τοῦ κήγοντος.** The current coin of the census, i.e. the coin in which the tax is paid.

**δηνάριον.** A *denarius*, bearing probably the image of Tiberius. The Jewish coins were not impressed with the effigy of their kings. Herod Philip, alone of his family, out of flattery to the Emperor, had caused his coins to be stamped with the likeness of Cæsar.

**20. ἐπιγραφή.** 'Inscription' or 'legend.'

**21. ἀπόδοτε οὖν τῷ Καίσαρος Καίσαροι.** 'Pay back therefore.' The Jewish doctors laid down the principle that 'He is king whose coin passes current.' St Paul expands this principle, which underlies our Lord's answer (Rom. xiii. 1 foll.). The claim of earthly rulers to obedience rests on the delegated authority of God. Cæsar has a claim to tribute because his *ἔξοδοι* is of God—he is God's viceroy. In the providence of God the Jews had become subject to Cæsar, therefore the lower duty of tribute was due to Cæsar, the higher duty of obedience was due to God. 'Cæsar and God' are not therefore opposed terms, as they are often taken to be. Submission is due to Cæsar because submission is due to God. It is the Suzerain enjoining proper submission to his vassal-prince, 'the powers that be are ordained of God.'

**καὶ τὰ τοῦ θεοῦ τῷ θεῷ.** The claim of the kingdom of heaven is equally cogent. As the subjects and 'husbandmen' of God, the Jews owe Him service and fruit. Neither in regard to Cæsar nor to God do the facts of the case leave any doubt as to what is due, and to whom, nor does obedience to the one of necessity clash with obedience to the other.

The deep importance of the words consists in this. They define the nature of the Kingdom of God. It is not a Jewish theocracy excluding Rome, but a divine supreme kingdom existing side by side with the Roman empire, or any other empire or kingdom, not an *imperium in imperio*, but an *imperium supra imperium*.

**23—33. THE SADDUCEES TEMPT JESUS. THE CONDITION OF THE FUTURE LIFE.**

Mark xii. 18—27; Luke xx. 27—39.

**23. Σαδδουκαῖοι.** See note ch. iii. 7. This is the only direct contact of the Sadducees with Jesus.

**λέγοντες.** 'Then came Sadducees saying,' i.e. with their argument that, &c. For the omission of article before **λέγοντες** see Crit. Notes *supra*; its absence before **Σαδδουκαῖοι** implies that they did not come as a class. Cp. *ol Φαρισαῖοι*, v. 15.

**24.** ἐπιγαμβρεύσει ὁ ἀδελφὸς κ.τ.λ. This is sometimes called the 'levirate law, from Lat. *levir*, a brother-in-law; see Deut. xxv. 5. 'The law on this subject is not peculiar to the Jews, but is found amongst various Oriental nations, ancient and modern.' *Speaker's Comment.,* Deut. xxv. 5.

**29.** μη εἰδότες, i.e. 'because ye do not know' ( $\mu\nu$ ) states the ground or reason of the mistake) (1) *the Scriptures*, which affirm the doctrine; nor (2) *the power of God*, which is able to effect the resurrection, and after the resurrection to create a new order of things in the new world.

**30.** ἐν τῇ ἀναστάσει, i.e. in that world or that phase of existence which begins with the resurrection.

The logical difficulty vanishes; for in this respect the analogy between the present world and the next does not hold good. The danger of the argument from analogy always lies in the fallacy that the things compared are alike at each point.

**32.** Jesus appeals to the Pentateuch when arguing with the Sadducees, with whom the books of Moses had the greatest authority.

Stated in a logical form the argument is: God is a God of the living *only*, but He is the God of Abraham, therefore Abraham is living. The same deduction from the words was made by the later Rabbinical writers.

The principle on which the proposition 'God is the God of the living' rests, lies deeper. It depends upon the close relation between *the life of God* and the life of His children. The best illustration of *the truth* is the parable of the Vine (John xiv. 1—8). The connection

between the living God and the patriarchs, whose God He is, is as close as that between the vine and its branches. If the vine lives its branches live. If God is living and immortal the patriarchs are living and immortal. If the branches die they cease to belong to the vine; if the patriarchs were dead they would have ceased to have any relation to God, or God to them. Cp. John xiv. 19, οὐτι ἐγώ οὐ καὶ ὑμεῖς ζήσετε, and Rom. v. 10, σωθήσουμεθα ἐν τῇ ἡών αἰώνι. Hence in a deep sense God is termed ὁ ζῶν, 'the living One,' in whom all live.

So far there has been proof of immortality.

The communion of saints in and with God carries with it immortality.

The resurrection of the body is not expressly proved. But as Maldonatus observes *ad loc.* those only denied the resurrection of the body who denied immortality; therefore one argument proved both. In Jewish thought to raise the dead implied reunion of soul and body. This appears from Hebr. xi. 19 λογισάμενος οὐτι καὶ ἐκ νεκρῶν ἐγένεται δυνάτος ὁ θεός, οὕτεν αὐτὸν καὶ ἐν παραβολῇ ἐκουίσατο. Bengel adds the thought that God is God not of Abraham's spirit only, but also of his body on which the seal of the promise was set, ... 'ergo ii qui Deum habent vivere debent et qua parte vivere intermisericorditer reviviscere in perpetuum.'

33. διδαχὴ. Rather, teaching.

ἔξεπλήσσοντο. The imperfect well expresses the thrill of amazement passing through the crowd from one to another.

#### 34—40. THE GREATEST COMMANDMENT.

Mark xii. 28—34; comp. Luke x. 25—28.

In Luke the question is asked at an earlier period of the ministry, after the return of the Seventy; and the meaning of 'neighbour' is illustrated by the parable of the 'Good Samaritan.'

34. ἀφίμωσεν. Literally 'gagged' or 'muzzled,' hence silenced completely, not only for the moment. φιμός is a muzzle for dogs, or a nose-band in a horse's bridle: φιμολ δὲ σωρόζοντι βάρβαρον τρόπον. *Aesch.* *Sep. c. Th.* 463. The verb is rare in the classics, ἦν...φιμώσητε τούτον τῷ ξύλῳ τὸν αὐχένα, *Arist. Nubes* 592, 'fasten in the stocks.' The figurative sense is Hellenistic. φιμών is used (*v. 12*) of the g. Mark i. 25 and Luke iv. 35, of silencing a demon; Mark iv. silencing a storm; 1 Cor. ix. 9 and 1 Tim. v. 18, of muzzling an [redacted]

35. εἰς ἐξ αὐτῶν νομικός, i.e. an interpreter of the written law, as distinguished from the 'traditions' or unwritten law.

37. See Deut. vi. 5.

καρδία...ψυχή...διανοίᾳ. St Mark and St Luke add *ἰσχὺς*. In Deut. the words are heart...soul...might. καρδία includes the emotions, will, purpose; ψυχή, the spiritual faculties; διανοίᾳ the intellect, the thinking

faculty. This greatest commandment was written on the phylactery which the 'lawyer' was probably wearing. See ch. xxiii. 5.

St Mark (vv. 32—34) adds the lawyer's rejoinder and the commendation of Jesus, 'thou art not far from the Kingdom of God.'

**40.** *ἐν ταύταις κρέμαται.* The classical expression would be *ἐκ τούτων κρέμανται.*

#### 41—46. THE SON OF DAVID.

Mark xii. 35—37; Luke xx. 41—44.

**44.** *κύριος τῷ κυρίῳ μου.* Ps. cx. 1. According to the Hebrew, 'Jehovah said to Adoni,' i.e. to my sovereign Lord, the Messiah, the Son of David. The repeated *κύριος...κυρίῳ* seems to be an indication of what must certainly have been the fact, that Jesus avoided (as all Jews do now) the pronunciation of the name Jehovah, using instead Adonai, which is represented by *Kύριος*.

*εἶπεν.* The Hebrew word translated 'said' implies divine inspiration, hence 'in spirit' (v. 43). Dean Perowne translates, 'the oracle of Jehovah unto my Lord.'

*Κάθου ἐκ δεξιῶν μου.* As My co-regent, having power equal to Mine. This verse is quoted in 1 Cor. xv. 25; Heb. i. 13, and x. 12, 13. (Cp. for the expression ch. xx. 21.) The Psalm was always regarded by the Jews as Messianic, hence their silence and inability to answer without acknowledging the divinity of Jesus.

*κάθον* for *κάθησον* in late prose and in comedy, see Veitch, *sub voc.* *κάθημαι*, and Winer, p. 98, with Dr Moulton's note. The same form occurs Luke xx. 42; Acts ii. 34; Jas. ii. 3; and in LXX,

### CHAPTER XXIII.

**3.** *τηρεῖν*, omitted after *εἴπωσιν* *ὑμῖν*.

*ποιήσατε* *καὶ τηρεῖτε* for *τηρεῖτε* *καὶ ποιέτε*.

**4.** *καὶ δυσβάστακτα* omitted after *βαρέα*. The grounds of omission are not quite decisive. N (μεγάλα βαρέα) and L omit the words but BD and the majority of uncials and versions retain them.

*αὐτὸν δὲ τῷ δακτύλῳ αὐτῶν*] The restoration of *αὐτὸν* to the text emphasises the contrast.

**5.** In *textus receptus* *τῶν λυατῶν αὐτῶν* follows *κρίσπεδα*. Rightly omitted.

**7.** *βαβύτι*, twice in *textus receptus* against best evidence.

**8.** *διδάσκαλος*, for *καθηγητής*. All the leading editors against N<sup>o</sup>DL, and others following N<sup>o</sup>B and a majority of codices.

13. The *textus receptus* here inserts the words which stand for certain in Mark xii. 40; Luke xx. 47. Rejected on decisive evidence here.

17. ἀγιάσας for ἀγιάσων. The aorist, which is well established, gives a more accurate sense.

19. μωροί καὶ before τυφλοί. The omitted words were probably inserted from v. 17. They occur in the important MSS. B and C.

23. τὸ θέλος for τὸν θλεον, ἀφέναι for ἀφίέναι; and 30, ημεθα for ημεν twice; 35, ἐκχυνόμενον for ἐκχυνόμενον: all well supported changes.

35. The difficult words *vloū Barachīōn* are omitted in *g* and in two *evangelistarīa* or service books, viz. 6, 13 and in 59 first hand only, also by Eus. Jerome *ad loc.* says: 'in Evangelio quo utuntur Nazareni Barachiæ filium Joiadæ reperimus scriptum.'

CH. XXIII. 1—36. A PROPHETIC ODE, DENOUNCING THE PHARISEES AND THE RELIGIOUS HYPOCRISY OF THE AGE. Each division is marked by its special beauty of poetical form.

1—7. STRENGTH AND WEAKNESS OF THE PHARISEES. They are the successors of Moses, v. 2; but they say and do not, 3—7.

Only a part of this discourse appears in the other Synoptics; for this portion cp. Mark xii. 38—40; Luke xi. 43—46, xx. 46, 47.

2. ἐπὶ τῆς Μωυσέως καθέδρας ἑκάθισαν. i.e. succeed him as teachers. For sitting as the posture of a teacher cp. ch. v. 1.

3. ποιήσατε. 'Do the special act enjoined.' τηρεῖτε, 'continue to observe.'

4. δεσμεύοντιν...κινήσαι αὐτά. The picture is of the merciless camel- or ass-driver, who makes up (*δεσμεύειν*) burdens, not only heavy but unwieldy and so difficult to carry, and then placing them on the animals' shoulders, stands by indifferent, raising no finger to lighten or even adjust the burden.

The three steps or degrees in the triplet answer to three points in the Pharisaic condemnation. They make hard rules, they impose them upon others, and themselves fail to observe them. Contrast with this the Saviour's invitation ch. xi. 30, δ ὅνγος μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἔστιν.

*δεσμεύειν*, is to tie in bundles, as corn into sheafs: φυρη ὑμᾶς δεσμεύειν δράγματα ἐν μέσῳ τῷ πεδίῳ, Gen. xxxvii. 7. That this is the correct force of *δεσμεύειν*, rather than that of binding on the shoulder (Schleusner), appears partly from the parallelism which requires the three acts, and partly by the thing meant—the procedure of the Pharisees.

5. τὰ φυλακτήρια. Literally, 'defences,' and in late Greek 'amulets' or 'charms.' The Hebrew name, *tephillin*, which is still

in use, signifies ‘prayers.’ They were slips of parchment inscribed with four portions of the Law (Ex. xii. 8—10, 11—17; Deut. vi. 4—9; xi. 18—21) enclosed in little cases or boxes made of calf-skin, and fastened by leather straps to the left arm and on the forehead, in accordance with a literal interpretation of Ex. xiii. 16 and Deut. vi. 8. To make the phylacteries, or rather the cases which contained them, broad and conspicuous was to assume a character of superior piety, for the phylacteries were symbols of devotion.

Jesus does not prohibit the practice of wearing phylacteries, but the ostentatious enlargement of them. It is thought by many that our Saviour Himself wore phylacteries.

**μεγαλύνοντις τὸ κράσπεδα.** Strictly, the fringe of the tallith, or cloak: another instance of ostentation; the blue threads in the fringe the colour of the sky—were a type of heavenly purity. Our Lord Himself wore the fringed tallith (see ch. ix. 20); the offence of the Pharisees consisted in enlarging the symbolical fringes.

**τὸ κράσπεδα.** Cp. Theocr. II. 53, τοῦτ' ἀπὸ τὰς χλαῖνας τὸ κράσπεδον ὠλεσε Δέλφις. The singular is rare.

6. **τὴν πρωτοκλισίαν.** The most honourable place at the triclinium. It was at this period the Jewish custom for men to recline at meals in Roman fashion on couches (*triclinia*), each containing three seats, and each seat having its special dignity. See Becker's *Gallus Excursus* II., Hor. Sat. II. 8.

**τὰς πρωτοκαθεδρὰς.** ‘The chief seats;’ the same word is translated ‘uppermost seats’ (Luke xi. 43), and ‘highest seats’ (Luke xx. 46). They were seats or ‘stalls’ placed in the highest part of the synagogue in front of the ark containing the roll of the law, and opposite to the entrance. The Elders sat facing the people, a fact which gives force to πρὸς τὸ θεατήν τοὺς ἀνθρώπους. See Dr Ginsburg's *Art. in Bib. Educator*, Vol. II. pp. 263, 264. The poor had no seats in the synagogue. From James ii. 1 foll. we learn that the same evil distinction soon invaded the Christian Church: Σὺ κάθου ὡδε καλῶς, καὶ τῷ πτωχῷ εἰπητε· Σὺ στῆθι ἐκεῖ, η κάθου ὑπὸ τὸ ὑποσθόν μου. James ii. 3.

7. **τοὺς δοπασμούς.** The customary greetings. The article is disregarded in A.V.

**ῥαββί.** Literally, my great [one], lord. This title, with which the great doctors of the law were saluted, was quite modern, not having been introduced before the time of Hillel. The true teaching on this point is found in the Talmud, ‘Love the work but hate the title.’

#### 8—11. THE CONTRAST OF CHRISTIAN CONDUCT.

8. **ὑμεῖς δὲ μὴ κληθῆτε ραββί.** The emphasis is on *ὑμεῖς*. Ye as Scribes of the Kingdom of Heaven must not be as the Jewish Scribes.

**ὑμεῖς ἀδελφοί ἔστε.** How completely the Church accepted her Founder's words may be seen by the frequent use of *ἀδελφοί* in the

Epistles, and the very rare use of διδάσκαλοι, though it appears from 1 Cor. xii. 13 that διδάσκαλος was adopted as a title in the Christian Church.

One result has been the levelling of all distinctions in Christ; another the sense of a common brotherhood, slowly spreading, not yet perfect in achievement, gradually making slavery impossible, gradually linking nations in a common sympathy.

10. καθηγητής. 'A guide,' then a dignified name for 'a teacher,' used in this sense by Plutarch of one who did not care to be called a παιδαγωγός and so adopted the more high-sounding title of καθηγητής· τροφεὺς Ἀλεξάνδρου καὶ καθηγητὴς καλούμενος. Strabo, p. 674, says of one of the Stoic philosophers at Tarsus, καίσαρος καθηγήσατο καὶ τιμῆς ἔτυχε μεγάλης. In the N.T. the word does not occur again. It is discarded as a title. In Soph. *Greek Lex.* it is said to be used for an abbot or prior of a monastery in a *Synaxarion* (see note ch. xviii. 20). καθηγητής is modern Greek for 'professor.'

11. Cp. ch. xx. 26, 27.

Seven woes denounced against the Scribes and Pharisees. 13—36. The leading words are ὑποκριταί—τυφλοί—μωροί.

14. κλείετε τὴν βασιλείαν τῶν οὐρανῶν. In allusion to the symbolic 'key of knowledge' given to the Scribe on admission to the order. They use their keys to shut rather than to open the doors of the Kingdom.

15. περιάγετε, 'go about,' 'traverse.' The word is used of our Lord's 'circuits' in Galilee, ch. iv. 23; ix. 35.

προσήλυτον. Literally, one who approaches, hence, 'a worshipper,' (cp. Heb. x. 1), 'a convert.' The word occurs in three other passages Acts ii. 11, vi. 5, xiii. 43. Elsewhere proselytes are called *οἱ σεβόμενοι, εὐλαβεῖς* and *οἱ φοβούμενοι θεόν*. The word occurs in no classical author. It is used in the LXX. for 'one who comes,' i.e. a stranger (Hebr. *ger*), like the classical ἐπιλύτος and ἐπήλυς. Cp. Ex. xii. 48, νόμος εἰς ἔσται τῷ ἐγχωρῷ καὶ τῷ προσελθόντι προσηλύτῳ ἐν ὑμῖν. The passage shows the word would easily pass from the meaning of 'stranger' to that of one who conforms to the law—a convert. The Pharisee, St Paul, carried with him into his new faith the same zeal, with a higher motive. He describes (2 Cor. xi. 26) 'the perils by water, perils in the city, and perils in the wilderness,' which this eager 'compassing of land and sea' brought to him.

Judaism has been classed among the non-missionary religions. This is true at the present day, and through most of its history. Indeed, Rabbinical sayings display jealousy of proselytes. On the other hand, John Hyrcanus imposed Judaism on Edom at the point of the sword (1 Macc. v. 65, 66). The conversion is recorded of whole tribes in Arabia, and on the shores of the Caspian. Also, it appears from the Acts that the number of proselytes in Asia Minor and in Greece was considerable. And in later days Solomon Malco, a Portuguese Jew, was burnt to death under Charles V. on a charge of proselytizing.

23. ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ ἄνηθον κ.τ.λ. ‘Mint and rue and all manner of herbs,’ (Luke xi. 42). Zeal in paying tithes was one of the points of reform under the Maccabees.

**ἀποδεκατῶν.** Unclassical, (1) ‘to pay tithes,’ here and Luke xviii. 12, ἀποδεκατῶ πάντα δσα κτῶμαι. (2) ‘to exact tithes,’ καὶ τὰ σπέρματα ὑμῶν καὶ τοὺς ἀμπελῶνας ὑμῶν ἀποδεκατώσει, 1 Sam. viii. 15 and Heb. vii. 5.

According to Lightfoot (*Hor. Hebr. ad loc.*) the tithes required by law were: (1) A fifth for the priests. (2) A tenth of the remainder for the Levites. (3) A further tenth of the remainder either to be eaten at Jerusalem or to be redeemed. Other views however are taken; see Smith’s *Bib. Dict.* iii. 1517. These payments would be often evaded, and to be able to say *ἀποδεκατῶ πάντα δσα κτῶμαι* implied an exceptional strictness.

τὸ ἄνηθον, either = ‘anise’ as in E.V., or ‘dill,’ a plant similar in appearance, and used like anise as a sedative medicine and for cooking purposes.

τὸ κύμινον. See Isaiah xxviii. 25, 27, where the special method of beating out cumin seeds is named. ‘It is used as a spice, both bruised to mix with bread, and also boiled in the various messes and stews which compose an Oriental banquet.’ Tristram, *Nat. Hist. of Bible*.

τὸ βαρύτερα τοῦ νόμου. The distinction between great and small precepts of the law is found in the Talmud. Schöttgen gives many instances, p. 183. One saying is: ‘Observance of the lesser precepts is rewarded on earth; observance of the greater precepts is rewarded in heaven.’ The rival schools differed in their classification. Note, therefore, the Saviour’s enumeration of the ‘weightier precepts,’—κρίσις, έλεος, πίστις. Cp. Luke xi. 42, παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ. (έλεος and πίστις represent two aspects of ἀγάπη τοῦ θεοῦ.)

24. διῆλξοντες. Wetstein quotes from Galen: εἴτα ἄρα αἰδὸς τοῦ πυροῦ καὶ δυνλίσσας εἰς ξερον ἀγγεῖον ἐφ ψυγήναι.

The sense of contrast and the humour of the illustration are brought out by the antithetic position of the words. In the first respect the illustration, ch. vii. 3—5, is somewhat similar; for the contrast of opposites cp. ch. xiii. 31 and xix. 24.

25. παρόψις, ‘a side dish on which viands are served.’ The classical meaning is ‘a side dish’ in the sense of the viands themselves. See Lob. *Phryn.* 176. The word was introduced into Latin: ‘quam inulta magnaque paropside cenat.’ Juv. *Sat.* III. 142.

ἔσωθεν δὲ γέμουσιν κ.τ.λ. Observe how swiftly and naturally Eastern speech passes from the figurative to the literal. The outside of the cup and platter is the external behaviour and conduct of the Pharisee, the inside of the cup is his heart and real life.

ἔξι δραγῆς καὶ ἀκρασίας, ‘of rapacity and incontinence.’ ἀκρασία occurs also 1 Cor. vii. 5. It is opposed to ἔγκράτεια, Arist. Eth. Nic. vii. 4. 2. ἐκ is either (1) redundant, denoting that out of which the

Probably the proselytism in the text is connected with the charge of rapacity; the Pharisees seeking to convert wealthy Gentiles, over whom they obtained influence.

The decrees recorded by Tacitus and Suetonius against the introduction of Jewish rites point to the same spirit of proselytism: ‘actum et de sacris Aegyptiis Judaicisque pellendis,’ Tacit. *Ann.* ii. 85. The result was the deportation of 6000 ‘libertini generis’ to Sardinia. ‘Extimas cæremonias Aegyptios Judaicosque ritus compescuit (Tiberius), Suet. *Tib.* 36.

**νίδιον γεέννης Σιπλότερον ὑμῶν.** In accordance with a tendency in new converts to exaggerate the external points of the creed which they adopt, Gentile proselytes strained to the utmost the worst features of Pharisaism.

**νίδιον γεέννης.** ‘Subject to the doom of Gehenna,’ i.e. either (1) to the severest sentence known to the Jewish law—to be slain and then flung into the accursed valley of Hinnom; or (2) worthy of being cast into the Gehenna of the after world—that division of Sheol (Hades) into which the accused were thrown. But the two thoughts were so closely connected in the Jewish mind as scarcely to be separable. In neither view should the expression be literally pressed. Oriental speech delights in strong expressions, and the absence of superlatives in Hebrew necessitated the use of such phrases. Comp. ‘a son of death,’ i.e. ‘worthy of death,’ or ‘doomed to die.’

Observe the contrast between verses 14 and 15. The Pharisee suffers not those who are entering the kingdom to come in, to their salvation—whereas he spares no effort to bring in a single proselyte, to his ruin. The verbal correspondence between *τοὺς εἰσερχομένους...* *εἰσελθεῖν* and *προσῆλυτον* is probably not unintentional though it does not appear to have been noticed.

**16. δόμστη ἐν τῷ ναῷ.** In classical Greek the thing on which the oath is taken is in the accusative or genitive with *κατά*. (*τι* or *κατά τυος*.) *ναός*, the ‘holy place,’ not as in A.V. the temple.

**ἐν τῷ χρυσῷ τοῦ ναοῦ**, i.e. the offerings made to the Temple, called ‘Corban,’ or ‘devoted;’ the use of that word made an oath binding, see ch. xv. 5. Tacitus (*Hist.* v. 8) says of the Temple at Jerusalem: ‘illic immensæ opulentissæ templum.’

**18. θυσιαστήριψ,** ‘altar of sacrifice.’ This word is an instance of the care taken to exclude certain heathen associations from Jewish and Christian religious thought. *βωμὸς* is used once only in N.T., Acts xvii. 22, and then of a pagan altar. In the LXX. *θυσιαστήριον* is used of the altar of Jehovah except Judges vi. 25, where the altar of Baal is called *θυσιαστήριον*. The altar ‘Ed’ is called *βωμός*, this however being not a sacrificial altar but ‘a heap of witness.’ The two words are distinguished, 1 Macc. i. 54, *φύοδημησαν βδέλυγμα ἔρημασσεν ἐπὶ τῷ θυσιαστήριον* καὶ ἐν πόλεσι Ιούδα κύκλῳ *φύοδημησαν βωμούς*. Elsewhere *βωμὸς* is used of the ‘high places’ of paganism, *ἀπολέπται καὶ Δηβών οὐ ὁ βωμὸς ὑμῶν*, Is. xv. 2. Josephus does not observe the distinction; he uses *βωμὸς* of the altar in the temple.

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τὰ βαρύτερα τοῦ νόμου. The distinction between great and small precepts of the law is found in the Talmud. Schöttgen gives many instances, p. 183. One saying is: ‘Observance of the lesser precepts is rewarded on earth; observance of the greater precepts is rewarded in heaven.’ The rival schools differed in their classification. Note, therefore, the Saviour’s enumeration of the ‘weightier precepts,—κρίσις, θλεος, πίστις. Cp. Luke xi. 42, παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ. (Θλεος and πίστις represent two aspects of ἀγάπη τοῦ θεοῦ.)

24. Σιδηλούντες. Wetstein quotes from Galen: εἴτα ἄρα ἀπὸ τοῦ πυρὸς καὶ διωλίσας εἰς ἔρεον ἀγγεῖον ἐφ ψυγῆναι.

The sense of contrast and the humour of the illustration are brought out by the antithetic position of the words. In the first respect the illustration, ch. vii. 3—5, is somewhat similar; for the contrast of opposites cp. ch. xiii. 31 and xix. 24.

25. παροψίς, ‘a side dish on which viands are served.’ The classical meaning is ‘a side dish’ in the sense of the viands themselves. See Lob, *Phryn.* 176. The word was introduced into Latin: ‘quam multa magnaque paropside cenat.’ Juv. *Sat.* III. 142.

Ἐσωθεν δὲ γέμουσιν κ.τ.λ. Observe how swiftly and naturally Eastern speech passes from the figurative to the literal. The outside of the cup and platter is the external behaviour and conduct of the Pharisee, the inside of the cup is his heart and real life.

ἐξ ἀρπαγῆς καὶ ἀκρασίας, ‘of rapacity and incontinence.’ ἀκρασία occurs also 1 Cor. vii. 5. It is opposed to ἐγκράτεα, Arist. *Eth. Nic.* VII. 4. 2. ἐκ is either (1) redundant, denoting that out of which the

vessel is filled, and helping out the meaning of the genitive (comp. the gradual introduction of *de* to express the Latin genitive, resulting in the French genitive with *de*), or (2) denotes result, ‘are full as the result of’ &c. With either meaning cp. John xii. 3, ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς δομῆς τοῦ μόρου.

26. φαρισαῖς τυφλέ. The change to the singular number indicates a personal and individual self-examination.

τυφλέ. Schöttgen notes that certain among the Pharisees veiled their faces in order that no glimpse of the wicked world or of evil men or of any other thing might tempt them to sin. Sometimes they even injured themselves by self-imposed blindness; these were called *Pharisæi pereutientes vel illidentes*. This would give point to the expression in the text and be another sign of that earnest humour that results from a profound sense of the discrepancy between things as they really are and as they seem to be.

27. τύφος κεκοντάρενος. In Luke the comparison is to ‘graves that appear not,’ by walking over which men unconsciously defile themselves. To avoid this ceremonial defilement the Jews carefully whitewashed the graves or marked them with chalk on a fixed day every year—the fifteenth of Adar. The custom still exists in the East. One of the spiteful devices of the Samaritans against the Jews was to remove the whitewash from sepulchres in order that the Jews might be contaminated by walking over them.

29. κοσμεῖτε τὰ μνημεῖα τῶν δικαίων. Lightfoot (*Hor. Hebr. ad loc.*) quotes from the Jerusalem Gemara: ‘They do not adorn the sepulchres of the righteous, for their own sayings are their memorial.’ Yet it appears, on the same authority (Lightfoot, *Hor. Hebr.*), that a portion of the Temple-offerings was devoted to the purpose of building the tombs of the prophets. So that the Jews with a show of reverence disobeyed the noble precepts of their own traditions.

30. ἡμέθα. The same form occurs Acts xxvii. 37 and Gal. iv. 3 (ND\*) and Eph. ii. 3 (NB). In the classics ἡμέθα is not found, and the instances of the sing. ἡμηρ (the usual form in N. T.) are rare and doubtful. See Veitch, p. 195.

31. μαρτυρεῖτε ἑαυτοῖς. You call yourselves children, and indeed you *are* children of those who slew the prophets. You inherit their wickedness in compassing the death of the Prophet of the Lord. See note ch. iii. 7.

32. καὶ nearly = ‘and so.’ See Dr Moulton’s note, Winer, p. 540, cp. Phil. iv. 9, 12.

33. γεννήματα ἔχιδνῶν. See note ch. iii. 7.

34. ἀποστέλλω...προφήτας καὶ σοφοὺς καὶ γραμματεῖς. Marking the continuity of the Christian with the Jewish Church.

ἀποκτενέτε καὶ σταυρώστε. Kill, directly as Stephen (Acts vii. 59), indirectly as James (Acts xii. 2), and crucify, by means of the Roman power, as Symeon, second Bishop of Jerusalem (Eus. H. E. iii. 32).

*μαστιγώσετε ἐν ταῖς συν.* See note ch. iv. 28.

ἀπὸ πόλεως εἰς πόλιν. As Paul pursued Christians to Damascus; as he was himself driven from Antioch in Pisidia, from Iconium, from Philippi, and from Thessalonica.

*35. ἔκχυννόμενον.* For the form see ch. x. 28 crit. notes.

ἀπὸ τοῦ αἵματος Ἀβελ κ.τ.λ. If the reading *νιοῦ Βαραχίου* be retained (it is omitted in the Sinaitic MS.) a difficulty arises; for the Zacharias, whose death 'in the court of the house of the Lord' is recorded 2 Chron. xxiv. 20—22, was the son of Jehoiada. The words, however, do not occur in Luke xi. 51, and are possibly interpolated. Zechariah the prophet was a son of Barachias: but of his death no record is preserved. Another explanation has been offered. At the commencement of the Jewish War with Vespasian a Zacharias, son of Baruch, was slain in the Temple by two zealots (Jos. B. J. iv. 5. 4). Accordingly many commentators have thought that Jesus spoke prophetically of that event. The coincidence is remarkable, but the aorist *ἔφοεύσατε* is decisively against the explanation. The deed had already been accomplished.

The space from Abel to Zacharias, son of Jehoiada, covers the whole written history of the Jews; for the Jewish Canon, not being arranged in order of time, began with Genesis and closed with the second book of Chronicles.

*ἔφοεύσατε.* The present generation shares in the guilt of that murder.

*μεταξὺ τοῦ ναοῦ καὶ τοῦ θ.* 'Between the sanctuary and the altar.' Even the priests were not allowed at all times to tread that sacred part of the Temple Courts.

### 37—39. THE FATE OF JERUSALEM.

37. *Ἴερουσαλήμ, Ἴερουσαλήμ.* From Luke xiii. 34, it appears that our Lord spoke these words in a different connection at an earlier period of His ministry. For the pathetic reiteration of the name, cp. ch. xxvii. 46.

*Ἴερουσαλήμ.* See note ch. ii. 8. The Aramaic form for Jerusalem appears here only in Matthew; it is the usual form in Luke. The use of the termination *-ήμ* in this one passage by St Matthew indicates the exact reproduction of our Lord's words. Probably the very form—Aramaic, not Greek—employed by our Lord is retained. Cp. the use of the Hebrew form *Σαονָל* rather than *Σαοֹלֶה*, Acts ix. 4 and xxvi. 14, for the same reason.

*ἀποκτείνουσα...λιθοβολοῦσα.* Recalling the precise expressions of ch. xxi. 35.

ὑπὸ τὰς πτέρυγας. Schöttgen *ad loc.* observes that converts to Judaism were said to come 'under the wings of the Shechinah.' That thought may be contained in the words of Christ. Many times by His prophets He called the children of Jerusalem to Himself—the

true Shechinah—through whom the latter glory of the house was greater than the former.

οὐκ ἡθελήσατε. Note the change to the plural.

38. ὁ οἶκος ὑμῶν, i.e. Jerusalem, rather than the Temple. ὑμῶν, 'yours,' no longer God's.

**Ἐρημός.** Omitted in the Vatican Codex, but too strongly supported to be removed from the text.

39. γὰρ explains ἐρημός of v. 38. The Temple is desolate, for Christ, who is the Lord of the Temple, leaves it for ever.

Ἐώς ἀν εἰπῆτε. Till, like the children in these Temple-courts, ye recognise Me as the Messiah. See ch. xxi. 15. The words of Jesus, and the place, and the anger of the Scribes, may have recalled to some the scene in which Jeremiah, on the same spot, denounced the sin of Israel, called them to repentance, and foretold the destruction of the Temple: 'then will I make this house like Shiloh'... 'and all the people took him, saying, Thou shalt surely die,' Jer. xxvi. 1—8.

## CHAPTER XXIV.

1. ἐπορεύετο, placed after ἀπὸ τοῦ λεποῦ. The change is certain and much improves the sense.

2. 'Ιησοῦς, omitted before εἰπεν, and ἀποκριθεὶς brought in.

3. τῆς, omitted before συντελεῖς (N B C L). The omission has the effect of bringing the παρονοία into closer connection with the συντέλεια τοῦ αἰώνος.

7. καὶ λοιμόι, omitted after λιμοί. Probably an insertion from Luke, not in the oldest MSS.

36. After οὐρανῶν Lachmann and Tischendorf add οὐδὲ ὁ νῖός. The reading is supported by N B D, many cursive and Latin codices, but is probably an insertion from Mark.

41. μύλφ, for μύλων. The authority for the latter is weak. μυλῶν is the commoner word, strictly='a place for a mill,' μύλος a 'mill' or a 'millstone.'

43. The unclassical διορυγῆναι, which however is read in B and several uncials, gives place to διορυχθῆναι (Hdt. Plat. Xen.).

45. οἰκετεῖας, for θεραπεῖας (Luke xii. 42) on good authority. The rare word οἰκετεῖας could not have been inserted as an explanation, whereas this may well have been the case with θεραπεῖας. N reads οἰκεῖας.

49. ἐσθίῃ...πίνῃ, for ἐσθίει...πίνει, on quite decisive evidence.

## CH. XXIV. 1—22. PREDICTION OF THE FALL OF JERUSALEM.

Mark xiii. 1—end. Luke xxi. 5—36.

This chapter opens with the great discourse of Jesus, which is continued to the end of ch. xxv. That discourse contains (1) a prediction of the fall of Jerusalem, (2) a prediction of the end of the world, (3) Parables in relation to these predictions.

It is difficult to determine the limits of the several portions.

(1) Some of the earliest Fathers referred the whole prophecy to the end of the world. (2) Others held that the fall of Jerusalem was alone intended down to the end of v. 22. (Chrysostom, Theophylact, Euthymius.)

In an interesting monograph founded on this view the Rev. W. Sherlock has shown a parallelism between the two divisions:

| THE FALL OF JERUSALEM (vv. 5—22).                |                                                   | THE SECOND ADVENT (vv. 23—31).               |                                        |
|--------------------------------------------------|---------------------------------------------------|----------------------------------------------|----------------------------------------|
| 1. False Christs and false prophets (vv. 5, 11). | 1. False Christs and false prophets (vv. 23, 24). | 2. Persecution and apostasy (vv. 9, 10, 12). | 2. Dangers even to the elect (v. 24).  |
| 3. Wars, famine, pestilence (vv. 6, 7).          | 3. Distress of nations (v. 29).                   | 4. Great tribulation (v. 21).                | 4. The sun and moon darkened (v. 29).  |
| 5. The abomination of desolation (v. 15).        | 5. The sign of the Son of man (v. 30).            | 6. The escape of the Christians (vv. 16—18). | 6. The salvation of the elect (v. 31). |

(3) Augustine, Jerome, and Beda, followed by Maldonatus, receive this view in a modified form, holding that while the two events were conceived by the Apostles as coincident in point of time, and while our Lord's words appeared to them to be describing a single great catastrophe, it is now possible in the light of the past history to detect the distinctive references to the first and the second event.

(4) Another arrangement of the prophecy is: (i) A general answer of the question to the end of v. 14; (ii) a specific reference to the fall of Jerusalem, 15—28; (iii) in v. 29 a resumption of the subject of (i).

1. ἐπορεύεσθαι. For the reading see critical notes. He was going on his way across the Valley of Kidron, when his disciples came to Him and stopped Him, and prayed Him to look at the buildings of the Temple where full in view it rose with its colonnades of dazzling white marble, surmounted with golden roof and pinnacles, and founded on a substructure of huge stones. It was in the freshness of recent building, 'white from the mason's hand,' still indeed incomplete, but seeming by its very beauty and solidity to protest against the words of doom just spoken.

Josephus (*B. J.* v. 2) gives a full description of the Temple which is well worth reading in the original. He speaks of the brilliant effect of 'the golden plates of great weight which at the first rising of the sun reflected back a very fiery splendour, causing the spectator to turn away his eyes as he would have done at the sun's own rays. At a distance the whole Temple looked like a mount of snow fretted with golden pinnacles.'

τὰς οἰκοδομὰς τοῦ ἱεροῦ. 'The various parts of the Temple-building.' οἰκοδομῆ, according to Phrynicus, non-Attic, either (1) 'a building' for the more usual and classical οἰκοδόμημα, a form not found in N.T., or

(2) 'act of building,' for which the classical and older forms *οἰκοδομία* (or *οἰκοδομή*) and *οἰκοδημήσις* do not occur in the N. T., or (3) 'edification.' This beautiful figure for the orderly and continuous growth of religious life in individuals and in a society appears to be a purely Christian thought; it is a frequent one with St Paul, ἀρά σὺν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους, Rom. xiv. 19; εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαρεσιν ὑμῶν, 2 Cor. x. 8. If the image did not actually spring from the Temple, it gained force and frequency from the building, the stately growth of which must have been an ever prominent sight and thought with the existing generation of Jews; the perfect joining of the stones (*τέσσαρα οἰκοδομὴ συναρμολογουμένη*), —which gave the appearance of one compact mass of rock,—and the exceeding beauty of the whole, suggested an inspiring figure for the progress and unity of the Church.

2. οὐ μὴ ἀφεθῆ ἀδελφός ἐπὶ λύθον. Compare with the complete ruin of the Temple at Jerusalem, the still magnificent remains of temples at Karnak and Luxor, Baalbec and Athens. The Temple was destroyed by fire, notwithstanding every effort made to save it by Titus. For a vivid description of this last awful scene in the history of the Temple, see Milman, *History of the Jews*, II. Bk. xvi.

3. οἱ μαθηταί. St Mark names the four, Peter and James and John and Andrew.

τῆς σῆς παρουσίας. 'Thy presence,' used with the same special meaning, 1 Thess. ii. 19. Jas. v. 7. 2 Pet. i. 16. 1 John ii. 28. The precise word 'coming,' or 'advent,' which the Church has adopted in reference to the second 'presence' of Christ, has no exact equivalent in this prophecy.

συντελεῖας τοῦ αἰώνος. See ch. xiii. 39, 40.

5. ἔγώ εἰμι ὁ Χριστός. The Christ, the Messiah. The appearance of false Messiahs shall be the first sign. St John bears witness to the fulfilment of this sign: 'Even now are there many antichrists, whereby we know that it is the last time.' 1 John ii. 18.

6. πολέμος καὶ ἀκός πολέμων. The second sign. Philo and Josephus describe the disturbed state of Judæa from this date to the siege of Jerusalem. Massacres of the Jews were perpetrated at Cæsarea, at Alexandria, in Babylonia and in Syria.—See Milman's *History of the Jews*, Bks. xii.—xv. Tacitus, characterising the same period, says 'opus adgredior opimum casibus, atrox præliis, discors seditionibus, ipsa etiam pace sævum.' *Hist.* I. 2.

δράτε μὴ θροεῖσθε. 'Look,' i.e. observe, 'be not afraid.' Not as in A. V., see that ye be not troubled.

The classical meaning of *θροεῖν* is 'to cry aloud,' hence 'to speak,' 'declare.' The later use of *θροεῖσθαι* is connected either with the womanish shrieks of fear (mid. voice), cp. *θρέουσαι*, or with the thought of terrifying with a shout (passive voice). The word occurs Mark xiii. 7, the parallel passage to this, and 2 Thess. ii. 2, where it is also used in relation to the *παρουσία*, and probably in direct reference to this

passage: ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρονοτας τοῦ Κυροῦ ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός, μηδὲ θροεῖσθαι κ.τ.λ.

δεῖ expresses divine necessity, conformity to God's plan; cp. ch. xxvi. 54.

7. λιμός καὶ σεισμός κατὰ τόπους. The commentators enumerate instances of all these calamities recorded by the contemporary historians.

8. ἀδίνων. Literally, pains of travail, that preceded the birth of a new order of things, a fresh *aeon*, the *ταῖργενεσία*.

9. Θλίψις. Rare in the classics, the figurative sense is late in the noun but appears in the verb, Aristoph. *Vespa* 1289 and elsewhere. In Phil. i. 17 the literal 'pressure' of the chain is thought of: θλίψις ἔγειρειν, 'to make my chain gall me' (Bp. Lightfoot). Θλίψις is preferable to θλύψις, though the latter is the Attic accentuation. The tendency of later Greek was to shorten the penultimate. See Winer, pp. 56, 57 and Dr Moulton's note.

10. σκανδαλισθήσονται. Shall fall, fail in loyalty, be tempted to forsake the faith.

μισήσουσιν ἀλλήλους. Disappointed hopes will bring about a disruption of Christian unity and love.

11. ψευδοπροφῆται. At the siege of Jerusalem 'false prophets suborned by the Zealots kept the people in a state of feverish excitement, as though the appointed Deliverer would still appear.' Millman's *History of the Jews*, II. 371. Cp. 1 John iv. 1, 2, 3.

12. ψυγήσεται τῇ ἀγάπῃ τῶν πολλῶν. 'The love of the majority shall grow cold.' The use by our Lord in this passage of a word which expressed the highest and most enduring (1 Cor. xiii. 8, 13) of Christian graces, and which was the bond of the future Christian society is in itself prophetic. ἀγάπη in this sense occurs here only in the Synoptic gospels (*τὴν δγάπην τοῦ θεού*, Luke xi. 42, is not an exception). Yet from the fourth gospel we learn that this word or its Aramaic equivalent was very frequently on the Lord's lips. In the Epistles no word meets us more often, though the occurrence of *δγάπη* in the LXX. seems to imply that it was a vernacular word before it took its place in literature; its absence from classical Greek enabled it to enter Christian thought and literature unstained (*ἔρως* has no place in the vocabulary of the N.T.). To the Greek, however (though Christianity raised *ἀγάπη* far above the range of pagan thought), it would recall the purest and highest conceptions of Greek poets—the pure love of brother and sister—the devotion of a child to her father—duty to the living—respect for the dead. The drama of *Antigone* is the story of *ἀγάπη* triumphant: *οὐροὶ συνέχειν ἀλλὰ συμφιλέιν ἔφυν* (Soph. *Ant.* 523) breathes the spirit of Christianity. As a Christian word *ἀγάπη* meant the love of the Christian brotherhood to one another and to God, and the outward symbols of that love in the Eucharist (*ἀγάπην ποιεῖν* 'to celebrate the "love-feast"'') in 'charity.'

or ‘alms’ (see note on δακαιοσύνη, ch. vi. 1) in the salutation or holy kiss (see Sophocles’ *Lex.*, *sunt voc.*).

13. ὁ ὑπομένας. ‘He that endureth.’ The meaning of ὑπομένειν and ὑπομονή like δύάπτη grows with the growth of the Church. As classical words they conveyed noble thoughts of constancy in danger, and heroic endurance: ὑπεμένατε ὑπὲρ τῶν δικαίων τὸν πρὸς ἔκεινους πόλεμον, Dem. *Phil.* i. 3. See also Polyb. iv. 51. 1. Josephus uses ὑπομονὴ of the heroic endurance of the Maccabees. There, as in the N.T., it is closely and necessarily connected with immortality, it contains the promise of the life to come: ἐν τῷ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν, ‘by your constancy ye shall win your souls,’ i.e. your higher lives, Luke xxi. 19. The noun occurs in Luke alone of the Gospels, in John neither verb nor noun; there the thought of δύάπτη is predominant. In the Epistle to the Hebrews, in the Epistle of St James, and in the Apocalypse (ὑπομονή, not ὑπομένειν), these words are frequent; in the Epistles of St Paul, ὑπομονὴ takes its place in the category of the Christian excellencies: εἰδότες δτι ἡ θλίψις ὑπομονὴν κατεργάζεται ἡ δὲ ὑπομονὴ δοκιμή, ἡ δὲ δοκιμὴ ἀπίδια, ἡ δὲ ἀπίδια ὡς κατασχώντες δτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν κ.τ.λ., Rom. v. 4.

14. ὅλη τῇ οἰκουμένῃ. The frequent and increasing use of δόλος for τᾶς must be regarded as a modernism. See Geldart’s *Modern Greek*, p. 184, 187. Possibly the similarity in sound to Hebr. *Col* may have had an influence.

ἡ οἰκουμένη (γῆ). ‘The inhabited earth’ originally the Hellenic portion of the world, (Dem. and Aesch.), later the Roman Empire, and the whole world: τὸ τῆς δόλης οἰκουμένης σχῆμα, Polyb. i. 4. 6; in Hebr. ii. 5, of the future age—the world of Christianity: οὐ γάρ ἀγγέλους ὑπέταξεν τὴν οἰκουμένην τὴν μελλουσαν. The adjective οἰκουμένος, not in N.T., is frequent in later ecclesiastical use.

15. βδελύμα. Hellenistic from βδελύσσομαι, ‘feel disgust for,’ ‘detest,’ Aristoph. *Ach.* 586 and elsewhere in Comedy. The noun is used especially of idols, τὰ βδελύματα τῶν Ἀιγαντίων θύσομεν Κυρωτῶν θεῷ ἡμῶν, Ex. ix. 26. φοδόμησαν βδελύγμα ἔρημώσεως ἐπὶ τὸ θυσιαστήριον, 1 Macc. i. 54, referring to the Statue of Jupiter Olympius.

βδελύμα τῆς ἔρημώσεως. i.e. ‘the abomination that maketh desolate,’ ‘the act of sacrilege, which is a sign and a cause of desolation.’ What special act of sacrilege is referred to cannot be determined for certain. The expression may refer (1) to the besieging army; cp. the parallel passage in Luke, ‘When ye shall see Jerusalem compassed with armies.’ Lightfoot, *Hor. Hebr.*, translates Dan. ix. 27 in this sense: ‘Until the wing (or army) of abominations shall make desolate.’ (2) The Roman eagles; the A.V. margin, Dan. ix. 27, reads: ‘Upon the battlements shall be the idols of the desolator.’ (3) The excesses of the Zealots. See Josephus, *B. J.* iv. 6. 3, ‘They (the Zealots) caused the fulfilment of the prophecies against their own country; for there was a certain ancient saying that the city would be

taken at that time.....for sedition would arise, and their own hands would pollute the Temple of God.'

**ἐν τόπῳ ἀγίῳ.** i.e. within the Temple area.

**διαγνώσκων νοέτω.** These words are almost beyond a doubt an insertion of the Evangelist, and not part of our Lord's discourse.

**16. φευγέστας ἐπὶ τὰ δρη.** Many Christians, warned by this prediction (according to Eusebius, *H.E.* III. 5, 'by a certain oracle'), took refuge at Pella in Perseæ during the siege of Jerusalem. The mountains would be the natural place of refuge: op. Thuc. viii. 41, *τὴν τε πόλιν ἐκπορθεῖ τῶν ἀνθρώπων ἐς τὰ δρη πεφευγότων.* Arrian. in *Indic.* c. 24, *καὶ διέφυγον ἐς τὰ δρα.*

**17. μή καταβάτω κ.τ.λ.** i.e. either (1) pass from the roof to the entrance, and thence to the street, without entering any apartments, or (2) escape along the flat roofs from house to house.

**ἀραι τὰ ἐκ τῆς οἰκλας,** for **ἀραι ἐκ τῆς οἰκλας τὰ ἐν τῇ οἰκλᾳ.** Cp. Plato, *Symp.* iv. 31, *τὰ ἐκ τῆς οἰκλας πέτραται*, and Luke xi. 13, *ὁ πατήρ ὁ ἔξ οὐρανοῦ δύσει πνεῦμα ἄγιον.* See Winer, p. 784.

**18. ἀραι τὸ ἱμάτιον αὐτοῦ.** *τὸ ἱμάτιον*, the outer garment, which the field labourer would throw off while at work, wearing the tunic only. Cp. 'Nudus aræ, sere nudus.' *Georg.* i. 299.

**20. χειμῶνος.** When swollen streams, bitter cold and long nights would increase the misery and danger of the fugitives.

**σαββάτῳ.** When religious scruples might delay the flight. The extent of a Sabbath day's journey was 2000 cubits. Here, however, the question meets us, how far Jewish observances would affect the Christians. Probably the early Christians observed both the Sabbath and the Lord's day. But in any case many impediments would arise against flight on the Sabbath day. St Matthew alone records these words of warning.

**21. Θλίψις μεγάλη.** 'Jerusalem, a city that had been liable to so many miseries during the siege, that had it enjoyed as much happiness from its first foundation, it would certainly have been the envy of the world.' Josephus, *B. J.* viii. 6. 5.

No words can describe the unequalled horrors of this siege. It was the Passover season, and Jews from all parts were crowded within the walls. Three factions, at desperate feud with each other, were posted on the heights of Sion and on the Temple Mount. These only united to fling themselves at intervals upon the Roman entrenchments, and then resumed their hate. The Temple-courts swam with the blood of civil discord, which was literally mingled with the blood of the sacrifices. Jewish prisoners were crucified by hundreds in view of their friends, while within the city the wretched inhabitants were reduced by famine to the most loathsome of food and to deeds of unspeakable cruelty. Jerusalem was taken on the 10th August, A.D. 70. 1,000,000 Jews perished in the siege, 100,000 were sold into slavery. With the

fall of Jerusalem, Israel ceased to exist as a nation. It was truly the end of an *æon*.

**οὐδέ̄ οὐ μη̄ γένηται.** Note the triple negative. The regular construction would be οὐδὲ μη̄ γένηται, οὐ being redundant. The form of the sentence is not strictly logical, but θλίψις μεγάλη is excluded from the prediction of οὐ μη̄ γένηται. When the last great tribulation does come it will prove to be unparalleled.

**22. εἰ μη̄ ἐκολοθάσθωσαν κ.τ.λ.** ‘Unless those days had been shortened.’ The event still future, is by the divine prescience looked upon as past. *κολοθώ*, lit. ‘to cut off,’ ‘mutilate’ (Aristotle and Polyb.), here ‘to abridge.’

Several circumstances concurred to shorten the duration of the siege, such as the scanty supply of provisions, the crowded state of the city, the internal dissensions, and the abandonment of important defences. So strong did the place seem to Titus that he exclaimed, ‘We have certainly had God on our side in this war; and it was God alone who ejected the Jews from these fortifications.’ Josephus vi. 9. 1.

**οὐκ ἀν ἔσωθι πᾶσα σάρξ.** In this construction *οὐ* coalesces with the verb, so that οὐκ ἔσωθι=ἀπάλετο: when *οὐ* is joined to *πᾶς* the meaning is ‘not every’ as οὐ πᾶς ὁ λέγων Κύριε Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν, ch. vii. 12.

### 23—31. THE SECOND COMING OF CHRIST.

Mark xiii. 21—27; Luke xxi. 24—28.

**23. τότε.** According to Chrysostom, Jerome and others who make the division at v. 22 *τότε* marks a transition, and the description which follows is applicable to the end of the world not to the fall of Jerusalem.

**24. ὥστε πλανῆσαι.** *ὥστε* indicates here not only a possible result—the usual classical form of *ὥστε* with infinitive—but intention, for which use of *ὥστε* see Goodwin’s *Greek Moods and Tenses*, § 98. 2. Translate ‘with the view of deceiving if possible (*εἰ δυνατόν*)’, i.e. by every possible means, even the elect.’ The A.V. is misleading here, (1) by so connecting *εἰ δυνατὸν* as to infer the impossibility of *πλανῆσαι*; (2) by translating *πλανῆσαι* as a future.

**τοὺς ἐκλεκτούς.** Cp. Rom. viii. 33 and Tit. i. 1, ἐκλεκτῶν Θεοῦ. The term, like many others, ἄγιοι, ἡγαπημένοι, πιστοί, is transferred from the O.T. to the N.T., from Israel according to the flesh to the true spiritual Israel. The church is heir to the titles as well as to the promises of the old dispensation. *ἐκλεκτοί* and *ἐκλογῆ* imply election, choice, appointment to a special work or office, as of Jesus to the Messiahship, 1 Pet. ii. 4—6; of Isaac and Jacob to the fatherhood of the faithful, Rom. ix. 11, of Paul to the office of evangelist *σκένος ἐκλογῆς*, Acts ix. 15—of persons to Church-membership, *εἰδότες τὴν ἐκλογὴν ὑμῶν*, 1 Thess. i. 4. Thus the thoughts of final salvation and irreversible decree, to say the least, do not necessarily enter into the word. Bp. Lightfoot observes in his note on Col. iii. 12,

that κλητοὶ and ἔκλεκτοι are distinguished in the gospels as an outer and inner circle (Matt. xxii. 14), but that in St Paul there is no such distinction. The same persons are ‘called’ to Christ and ‘chosen out’ of the world.

25. Ιδοὺ προεργά ταῦτα ὑμῖν. These words solemnly call attention to the warning—the disciples as the Church, the ἔκλεκτοι, must take heed, for the signs are calculated and intended to deceive even them.

26. ἐν τῷ ἡρήμῳ. Cp. Joseph. B. J. II. 18. 4.

ἐν τοῖς ταμείοις. Here probably ‘the lecture rooms’ of the synagogue, so that the meaning of the verse would be, ‘whether the false Christ come like John the Baptist in the desert, or like a great Rabbi in the schools of the synagogue, be not deceived.’

27. φαίνεται, ‘appeareth,’ not ‘shineth,’ A.V. The flash is instantly visible in the opposite quarter of the heaven. Like lightning all-pervading, swift, sudden and of dazzling brightness, shall be the coming of the Son of man.

28. ὅπου ἂν ἦν ὁ τὸ πτῶμα. The spiritual perception will discern wherever the Lord comes, by a subtle sense like that by which the vulture is cognisant of his distant prey.

Another interpretation fixes upon the idea of corruption in the body, and reads the sense thus: ‘where the corrupt body of sin lies, wherever there is the corruption of moral death and decay, there the vultures of judgment will gather upon the carrion.’

29. δὲ ἄλιος σκοτισθήσονται κ.τ.λ. Such figurative language is frequent with the Hebrew prophets; it implies (1) the perplexity and confusion of a sudden revolution, a great change; the very sources of light become darkness. Cp. Isaiah xiii. 10, ‘For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine;’ and (2) the darkness of distress as Ezek. xxxii. 7, 8, ‘All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.’ Cp. also Joel ii. 28—32 quoted Acts ii. 19, 20.

30. τὸ σημεῖον τοῦ νιοῦ τοῦ δυνθρώπου. What this shall be it is vain to conjecture, but when it appears its import will be instantly recognised by the faithful.

ἐπὶ τ. ν. On the clouds, not, as in A. V., *in* the clouds.

31. μερὶς σαλπιγγός φωνῆς μεγάλης. The image would be suggestive to the Jews, who were called together in the camp by silver trumpets (Numb. x. 2 foll.). Moreover, the great festivals, the commencement of the year, and other celebrations were announced by trumpets. There will be once again a marshalling of the host of Jehovah, of God’s Church.

ἐπισυνάξουσιν. Cp. ch. xxiii. 37 and 2 Thess. ii. 1, ἔρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγαγῆς ἐπ' αὐτούς.

## 32—35. THE PARABLE OF THE FIG TREE.

Mark xiii. 28—31; Luke xxi. 29—33.

32. ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν. Learn from the fig-tree its parable, the lesson that the fig-tree teaches. The parable relates to the siege of Jerusalem and the ruin of the Jewish nationality, illustrating *vv. 4—22.*

It was spring time, and the fig-tree was putting forth its leaf-buds; no more certainly does that natural sign foretell the coming harvest than the signs of Christ shall foretell the fall of the Holy City. The sequence of historical events is as certain as the sequence of natural events. And the first, at least to some extent, is within the range of the same human intelligence that discerns the promise of summer. Thus Jesus rebuked the Pharisees for not discerning the signs of the times as they discerned the face of the sky.

The facts of botany throw fresh light on our Lord's illustration. The season of spring is described by botanists as one of the greatest stir and vital activity throughout the plant organism, a general but secret internal movement preceding the outburst of vegetation. A true figure of political movement. See Thomé's *Struct. and Phys. Botany* (translation), pp. 196—208.

ὅταν ήδη ὁ κλάδος αὐτῆς γένηται ἀπαλός. 'As soon as its branch becomes tender,' i.e. ready to sprout.

γινώσκετε, 'ye recognise;' as also in the following verse.

ἔγγύς τὸ θέρος, 'that harvest time is nigh,' i.e. the corn-harvest, not the fig-harvest (Meyer). This is a probable rendering, because the sprouting of the fig-tree would coincide with the barley harvest, rather than with the summer; it gives force to our Lord's words, when it is remembered that the barley harvest was actually nigh; the omer, or first sheaf, being offered on the day following the Passover. Again, the siege of Jerusalem, prefigured by this 'parable,' took place at the time of harvest (see note, *v. 21.*)

33. ὅτι ἔγγύς ἐστιν. The harvest-time of God—the end of this *æon* or period at the fall of Jerusalem.

34. ἡ γενεὰ αὕτη. See note, ch. xvi. 28.

36—End of CHAP. XXV. PARABLES AND TEACHINGS CONCERNING THE SECOND ADVENT.

## 36—51. THE COMING OF CHRIST; THE NEED OF WATCHFULNESS.

More briefly reported in Mark xiii. 32—37; Luke xxi. 34—36.

36. τῆς ἡμέρας ἑκείνης. The Day of Judgment. The discourse turns from the type—the fall of Jerusalem—to the antitype—the Day of Judgment, and continues on this subject to the end of the following chapter.

37. ὥσπερ δὲ αἱ ἡμέραι τοῦ Νώε κ.τ.λ. As at other critical times in history—the days before the flood—the eve of the destruction of

Sodom and Gomorrah—so before the parousia of Christ the world will be given up to enjoyment (*τρώγοντες καὶ πίνοντες*), it will rest its hopes in the present, and plan for the continuance of the existing order (*γαμοῦντες καὶ ἔκγαμισσοντες*), it will be immersed in business (*τηγέραζον ἐπώλουν ἐφύτευον φύκοδημον*, Luke xvii. 28), all which things are the perils of the religious life—the cares (*μέριμναι*), riches (*πλοῦτος*), pleasures (*ἡδοναι*), that choke the good seed (Luke viii. 14).

For *τρώγοντες καὶ πίνοντες*, implying luxurious living, cp. ch. xi. 19, *ἔσθιων καὶ πίνων* and see v. 49 of this chap. and Luke xii. 45. Cp. Eur. *Cycl.* 385, *πιεῖν καὶ φαγεῖν τοῦθ' ημέραν*. But the use of *τρώγοντες* rather than *ἔσθιοντες* adds force to the picture of a world plunged in animal delights. *τρώγειν* is said to be formed from the sound; Eustath. *Od.* vi. 60, cp. ‘Feeding like horses when you hear them feed,’ (Tennyson, *Enid*). It is used in Homer of mules and of mice, then in Hdt. and vernacular speech of men ‘to eat vegetables or fruit,’ (cp. *τρωγάλια*, *τρωκτά*), and not till quite late in a general sense. With the exception of this passage *τρώγειν* occurs in the fourth Gospel only. This use of *τρώγειν* to the exclusion of *ἔσθιειν* is one of the interesting specialisms in St John’s Gospel; in ch. xiii. 18, ὁ *τρώγων* is substituted for ὁ *ἔσθιων* of the LXX., Ps. xli. 9, and the completely settled use of the word is shown by its occurrence in the solemn connection ch. vi. 54, ὁ *τρώγων μου τὴν σάρκα*. Compare generally the use of *χορτάζειν*.

**40, 41.** Instances like these serve to bring out the reflection that the world’s work will be going on then as now; there is also the thought of a real separation in this life beneath an external sameness.

**40.** *παραλαμβάνειν*, ‘is taken or withdrawn.’ For this present for future of certainty see ch. xxvii. 63.

**41.** *δύο δλήθουσαι τὸν μύλῳ.* In southern Palestine, where there are no mill-streams, hand-mills are to be seen and heard in every village. ‘Two women sit at the mill facing each other; both having hold of the handle by which the upper is turned round on the nether mill-stone.’ *Land and Book*, p. 526.

#### 43—45. THE LORD COMETH AS A THIEF IN THE NIGHT.

Luke xii. 39, 40.

**43.** *γιγνόσκειν*, ‘to observe,’ ‘learn,’ ‘recognise,’ not ‘to know’ (*εἰδέναι*, *ἐτίστασθαι*). Here the verb is either (1) *imperative*, like *γρηγορεῖτε* and *γίνεσθε*, or (2) *indicative*, ‘ye recognise’ while I speak.

*οἰκοδεσπότης*. A late word (Plut. Epictet.) for the classical *οἰκίας δεσπότης*. *οἰκοδεσπότης*, *οἰκοδεσποτεῖν* came into use as technical terms in astrology: *οἰκός* is the ‘house’ of the ruling planet. ‘Goodman’ (A.V.) is probably a corruption for *gummann* or *guma* A.S., a man (*Bible Word Book*).

*τοῖς φυλακῇ*. See ch. xiv. 25.

δι κλέπτης ἔρχεται. Ορ. αὐτὸν γάρ ἀκριβώς οἰδατε ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται, 1 Thess. v. 2; see also 2 Pet. iii. 10. διορυχθῆναι. See ch. vi. 19, 20.

#### 45—51. THE STEWARDS OF GOD.

Luke xii. 41—48, where this parable is joined on to the preceding one by a question of St Peter, ‘Lord, speakest thou this parable unto us, or even to all?’ Mark xiii. 37 has ‘what I say unto you I say unto all, Watch.’ Here, and throughout the discourse, the disciples are specially addressed.

*οἰκεῖας*, the correct reading, according to the best criticism, is strictly speaking wider than *θεραπεῖας*, including not only the *θεράποντες*, but also the *γυνὴ* and *τέκνα*, here however it means the household of slaves, Lat. *familia*.

The imagery is drawn from a large estate (*latifundium*) or household, over which an honest and intelligent slave would be appointed as steward (*oikonomos*, Lat. *vilicus* or *dispensator*), part of his duty being to give the daily allowance (*τροφήν*, or *σιτομέτριον*, Luke. Lat. *diarium*, Hor. *Ep.* i. 14. 41) to the slaves.

From this short parable springs the conception of the stewardship of the Christian ministry expanded in the Epistles and indelibly fixed in religious thought. Cp. 1 Cor. iv. 1, 2, οὕτως ἡμᾶς λογιζέσθω ἀνθρώπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμος μυστηρίων θεοῦ. Ὡδὲ λοιπὸν ἡγεῖται ἐν τοῖς οἰκονόμοις Ἰνα πιστὸς τις εὑρεθῇ κ.τ.λ. Tit. i. 7, δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον. 1 Pet. iv. 10, ὡς καλοὶ οἰκονόμοι ποικιλῆς χάριτος θεοῦ. And from the Latin Version of this and parallel passages such expressions as ‘the present dispensation,’ ‘the Christian dispensation,’ are derived. It is deeply interesting to trace in a few and simple words of Christ the genesis of such great and fruitful thoughts which are the very life of the Church and of society.

51. *διχοτομήσει*. See Dan. ii. 5 and iii. 29. μένει γάρ ὁ ἄγγελος τοῦ θεοῦ τὴν βουμαλὰν ἔχων πρόσας σε μέσον, (Susanna, 59.) Comp. also ‘Multos honesti ordinis aut ad bestias condemnavit, aut serra disseuit.’ Sueton. *Calig.* 17, quoted by Wetstein, who gives other instances.

μετὰ τῶν ὑποκριτῶν. St Luke has μετὰ τῶν ἀπίστων. Such adaptations of the Gentile Evangelist to his readers are always interesting. Hypocrisy was especially a Jewish sin. St Luke adds our Lord’s words on the degrees of punishment, varying with the degrees of responsibility.

#### CHAPTER XXV.

1. *ὑπάντησιν*, (NBC) for *ἀπάντησιν*, see v. 6.

2. The order μωραὶ...φοβύμοι on decisive evidence. The striking and unexpected fact was that there were foolish virgins in the group.

6. Ἐρχεται, omitted after δινυμφιος according to all the important codices greatly enhances the vividness of the narrative.

9. οὐκ ἀρκέση is upheld with ΚΑΛΖ of the uncials against οὐ μὴ ἀρκέση with BCD and several late uncials. See Winer, p. 632, and Dr Moulton's note 3. This is the first appeal to Codex A.

13. The *textus receptus* after ὥπαν reads εἰ γὰρ διὸς τοῦ ἀνθρώπου Ἐρχεται. But all the ancient testimony is against the insertion.

22. λαβὼν after τάλαντα omitted (ABCL, &c.), inserted (ΚΔ, &c.).

31. ἄγιοι, omitted before διγγελος (ΚΒΔΛ and others). Α heads the evidence for the retention of ἄγιοι.

41. κατηραμένοι. Without the article (ΚΒΔΛ) against AD and many other uncials and fathers. The participle alone gives a reason, or indicates a state or condition, 'under your curse;' with the article it denotes a class.

### 1—13. THE PARABLE OF THE TEN VIRGINS.

In St Matthew only.

1. τότε. In the Last Day—the time just spoken of.

ὅμοιωθήσοται 'shall be like,' not, 'shall be compared (by me).' The condition of the Church at the End of the World shall be like the condition of the ten virgins described in the parable.

This parable is another warning for the disciples of Christ 'to watch.' Like the rest of the discourse it is primarily addressed to the Apostles, and after them to the pastors of the Church, who are posted as sentinels for the coming of Christ; lastly, to all Christians. Whatever interpretation may be put on the lesser incidents they must be subordinated to the lesson of the parable—vigilance, and the reason for vigilance—the certainty of the event, and the uncertainty as to the time of its occurrence.

*ἄτρετος.* The more frequent use of δοτης in the N.T. may be regarded as a tendency to modern idiom: for in Romaic the relative δι is rarely used, but δοτης frequently occurs in the nominative, both singular and plural (Corfe's *Modern Greek Grammar*, p. 67). But in most cases where δοτης occurs in N. T. the classical usage is observed. Here *ἄτρετος* denotes the kind or class of persons to whom the similitude relates, giving a reason for the analogy. Cp. Ηesch. *Prom.* V. 37, 38, τι τὸν θεούς ἔχθιστον οὐ στυγέεις θεὸν | δοτης τὸ σὸν θυητοῖσι προβδῶκεν γέπας; 'one who has betrayed;' see Paley's note. For the distinction between δι and δοτης see Winer, pp. 209, 210; and Ellicott on Gal. iv. 24.

*λαμπάδας.* 'Torches,' the only meaning which the word bears in Greek literature early or late. Lat. *lampas* sometimes signifies a 'lamp,' as Juv. iii. 285 'aenea lampas.'

εἰς ἴνδιντρον κ.τ.λ. The usual Jewish custom was for the 'friends of the bridegroom' to conduct the bride to her husband's home; and

when the procession arrived, the bridegroom went forth to lead the bride across the threshold (Lightfoot, *Hor. Hebr.* ad loc., and Dr Ginsburg in Kitto's *Cycl. of Bib. Lit.*). The imagery of the parable, however, implies that the bridegroom himself went to fetch his bride perhaps from a great distance, while a group of maidens await his return ready to welcome him in Oriental fashion with lamps and flambeaux.

**εἰς ὑπάντησιν.** *εἰς* denotes purpose. For *ὑπάντησιν* see ch. viii. 28.

**2. φρόνιμοι.** Used of prudence or practical intelligence, a characteristic of the steward, ch. xxiv. 45, and Luke xvi. 8.

**3. αἱ γὰρ μωραὶ κ. τ. λ.** All watch for their Lord, but some only—‘the wise’—with true intensity and with due provision for the watch. The foolish virgins have sufficient oil if the Lord come quickly; not sufficient for long and patient expectation. It is a rebuke to shallow religion that dies away when the excitement passes.

The oil seems to mean generally the spiritual life or preparedness for the Lord’s coming.

**5. τὸν νυμφίον.** The thought of Christ as the Bridegroom of the Church is hardly appropriate here, for in the parable the maidens, and not the bride, are the expectant Church. The thought of the ‘children of the bridechamber,’ ch. ix. 15, is a nearer parallel.

**ἐνύσταξαν πάσαι κ. τ. λ.** ‘Nodded from drowsiness, and fell asleep.’ The two stages of sleep are noted in Plato, *Apol. Socr.*, p. 31, *ὑμεῖς δὲ τοις τάχι ἀλθόμενοι ὥσπερ οἱ νυστάξοντες ἐγειρόμενοι... εἴτε τὸν λοιπὸν βίον καθεύδοντες διατελοῦτ’ ἄν.* Sleep represents the ignorance as to the time of Christ’s coming; it is not to be interpreted of unwatchfulness, it is not a guilty or imprudent sleep, as in the parable of the thief coming by night (ch. xxiv. 43).

**6. κραυγὴ γέγονεν.** ‘A cry is raised’. *fit sonus* (Verg.). The tense gives vividness.

**ἔκρηκσθε.** The Codex Alexandrinus commences at this word.

**7. ἔκστρησταν.** ‘Trimmed,’ by addition of oil, and by clearing the fibres with a needle.

**8. σβέννυνται.** ‘Are going out,’ not ‘are gone out,’ A.V. A picture in the newly discovered Codex Rossanensis (sixth cent.) gives this point accurately. Three of the foolish virgins hold torches nearly extinguished, but still burning. This parable is a favourite subject in the catacombs.

**9. Μήποτε οὐκ ἀρκέσῃ τίμην καὶ ὑμῖν.** The bridal procession was still to be made in which there would be need of burning lamps. The wise cannot impart their oil:—an incident necessary to the leading idea of the parable;—nothing can make up for unreadiness at the last moment. This point has been adduced as an argument against works of supererogation.

**μήποτε οὐκ ἀρκέσῃ.** ‘Lest haply it suffice not.’ There is an ellipse of a refusal or of a word signifying fear. The reading of μη̄ ἀρκ. need

not alter the construction, *οὐ μή* being merely a strengthened negative; but by some *μήποτε* is taken by itself, 'no, in no wise.'

10. *εἰς τὸν γάμον.* To the marriage feast, as ch. xxii. 2. The happiness of the blest is often described by the image of a great supper, cp. ch. xxvi. 29.

11. *Κύριε κύριε.* Cp. ch. vii. 22, 23.

13. *γρηγορέτε οὖν.* Our Lord's explanation of the parable, shewing the true purport of it.

#### 14—30. THE PARABLE OF THE TALENTS, in this Gospel only.

The parable of the Pounds, Luke xix. 12—27, is similar, but there are important points of distinction; (1) in regard to the occasions on which the two parables are given; (2) in the special incidents of each.

The lesson is still partly of watchfulness, it is still in the first instance for the apostles. And mainly always for those who bear office in the Church. But fresh thoughts enter into this parable: (1) There is work to be done in the time of waiting; the watching must not be idle or unemployed; (2) Even the least talented is responsible.

14. *παρέδωκεν αὐτοῖς τὰ ἵπαρχοντα αὐτοῦ.* Cp. Mark xiii. 34. 'A man taking a far journey, who left his house and gave authority (rather, his authority) to his servants, and to every man his work.' Christ in his absence gives to each a portion of his own authority and of his own work on earth.

A great deal of the commerce of antiquity was managed by slaves, who were thus often entrusted with responsible functions (cp. ch. xxiv. 45). In this case they are expected to use their Master's money in trade or in cultivation of the soil, and to make as large an increase as possible.

15. φ μὲν θῶκεν κ.τ.λ. In the parable of the Pounds or 'minas' (Luke xix.), each subject receives one pound. Here the truth is indicated that there is variety in the services wrought for God in respect of dignity and of difficulty. More will be required of the influential and enlightened than of the ignorant and poor. 'Nemo urgetur ultra quam potest' (Bengel).

φ μὲν...φ δέ. See note on ch. xiii. 4.

*τόλαντα.* See ch. xviii. 24. It is from this parable that the word 'talents' has passed into modern languages in the sense of 'abilities,' or 'mental gifts,' though it seems properly to mean 'opportunities' or 'spheres of duty.'

16. *πορευθῆσθαι...εἴργαστα.* The ideas of trade and travelling were very nearly connected in ancient times, as the Greek words for traffic shew: *ἔμπορος*, *ἔμπορία*, *ἔμπορεύομαι*, *πωλέω*. Cp. also the connection between *venio*, *venero* and *vendito*, *ventito*. See James iv. 13, "Ἄγε νῦν οἱ λέγοντες· Σήμερον ή αὔριον πορευσόμεθα εἰς τήγδε τὴν πόλιν καὶ ποιήσωμεν ἐκεῖ ἔνιαυτὸν καὶ ἐμπορεύσομεθα καὶ κερδήσομεν." Contrast therefore *πορευθῆσθαι* here with ἀπελθώ v. 18.

*εἴργαστα ἐν αὐτοῖς.* 'Traded with them.' Made money (*χρήματα*) by them. A technical use of the word, cp. Demosth., *Contr. Dionys.*

*καὶ διεῖ ἡ τρὶς ὑπῆρχεν αὐτοῖς εἰργάσασθαι τῷ αὐτῷ ἀργυρῷ; Aristoph. Eq. 840, ἡ πολλὰ χρηματά ἐργάσει σέων τε καὶ ταρδττων.*

19. μετὰ τολύν χρόνον. Another hint that the second coming of Christ would be long deferred.

*συναίρει λόγον.* ‘Reckoneth with them,’ in order to have his stipulated share of the profits. *συναίρει λόγον.* Not a classical expression; it appears in this Gospel only, and may have been a business phrase familiar to Matthew the publican.

21. ἐπὶ δλγα πιστός. Accusative from notion of extending over. *ἐπὶ πολλῶν,* over or upon, without the closer connection indicated by *ἐπὶ* with the dative.

*εἰσελθει εἰς τὴν χαρὰν τοῦ κυρίου σου.* Either (1) share the life of happiness which thy lord enjoys, and which shall be the reward of thy zeal; or (2) the joyous feast; as in the last parable; cp. also Esther ix. 18, 19. (See especially the LXX. version.)

22. ὁ εἰληφός. A variety from *ὁ λαβών*, v. 16.

*εἶπεν κ.τ.λ.* This slave anticipates his lord’s condemnation; ‘qui n’excuse s’acuse.’

*σκληρός.* *ἀνθρωπὸν μὲν σκληρὸν λέγουσι τὸν μονότροπον καὶ δυσπειθῆ καὶ τρὸς δταν δυτιεῖνοντα.* Galen, quoted by Wetstein.

*συνάγων* θένει οὐ διεσκόρπισα. i.e. ‘gathering into the garner from another’s threshing-floor where thou hast not winnowed’ (Meyer); so, ‘exacting interest where thou hast invested no money.’ The accusation was false, but the Lord takes his slave at his word, ‘thou oughtest therefore,’ for that very reason.

*συνάγειν* is used of the Israelites gathering straw in Egypt; *αὐτὸι πορεύεσθωσαν καὶ συναγαγέτωσαν ἔαντοις ἄχυρα,* Ex. v. 7; *σκορπίων* is used of the sower: *οἱ σκορπίων τὸν σῖτον σπορεύειστιν* (Eustathius, quoted by Wetstein). This verb and its compounds are Ionic, and do not belong to the Attic dialect. Lob. *Phryn.*, p. 218.

26. οὐδεῖς δτ...διεσκόρπισα; ‘Thou knewest that I was,’ &c.? It is an interrogation *ex concessa*. The Lord does not admit the truth of this description, but judges the slave from his own standpoint. Even a low conception of the divine nature brings some responsibility, and has some promise of reward. This view brings this picture into agreement with the other descriptions of the last judgment.

27. τὸ δργύριόν μου. It was not thine own.

*τοῖς τραπεζίταις.* To the bankers, who set up tables or counters (*τράπεζαι*) for the purpose of lending or exchanging money. In the cities of eastern Russia Jewish bankers (*τραπεζῖται*) are still to be seen seated at their tables in the market-place. Such bankers’ tables in the *dyopă* were places of resort. Socrates asks his judges not to be surprised if he should use the same arguments, δι’ ὧντερ εἰσθα λέγειν καὶ τὸ δυορᾶ ἐπὶ τῶν τραπεζῶν, *Apol. Socr.*, p. 17; cp. also κάμοι μὲν τὰ τροφειημένα διελεκτο ἐπὶ τῇ φίλου τραπέζῃ, *Lysias*, II. 5, p. 114.

**σύν τόκος.** *tókos*, lit. ‘offspring,’ then the offspring of money ‘interest,’ or usury. Aristotle playing upon the word argues against usury as being a birth contrary to nature (*παρὰ φύσιν*), Arist. *Pol.* i. 10. 5. Shakespeare has the same thought when he calls ‘interest’ ‘the breed of barren metal,’ and Bacon who terms it ‘the bastard use of money.’ The high rates of interest in the ancient world and the close connection between debt and slavery naturally brought usury into odium. The Jew was forbidden to lend money upon usury to his brother (Deut. xxiii. 20); in later times, however, the practice of usury was reduced to a system and carried on without restriction of race. See *Bib. Dict.*, Articles ‘Loan’ and ‘Usury.’

This was the very least the slave could have done: to make money in this way required no personal exertion.

29. The thought conveyed by this verse is true, even in worldly matters: talents not used pass away from their possessor: and the strenuous worker seems to gather to himself what is lost by the idle. Demosthenes says (*Phil.* i. 5) ‘the possessions of the negligent belong of right to those who will endure toil and danger.’

#### 31—46. THE DAY OF JUDGMENT.

32. **μάντρα τὰ ἔθνη.** Either (1) all the nations of the world, including the Jews; or (2) all the Gentiles. The almost invariable use of *τὰ ἔθνη* to signify the Gentiles; the unconsciousness of service to Christ shewn by just and unjust alike; the simplicity of the standard proposed by the Judge, favour the second interpretation. On the other hand the special warning to the Apostles, and to the Jewish race, in the previous parts of the discourse render it probable that Jews and Christians are not excluded from this picture of the judgment. The unconsciousness of the judged may be referred not to ignorance of Christ, but to unconsciousness that in relieving the distressed they were actually relieving Christ. The simplicity of the standard may be intended to include what is called ‘natural’ religion, as well as revealed religion. The nations are judged by a standard of justice which *all* recognise. (Read Rom. i. 18—20, ii. 9—16.)

**ἄστερ δὲ ποιῆν κ.τ.λ.** Cp. Ezek. xxxiv. 17, ‘And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.’ ‘The sheep and goats are always seen together under the same shepherd and in company; yet they never trespass on the domain of each other... When folded together at night they may always be seen gathered in distinct groups; and so, round the wells they appear instinctively to classify themselves apart, as they wait for the troughs to be filled.’—Tristram.

34—46. These verses are constructed according to the rules of Hebrew poetry: they fall into two divisions, the *first* extends from v. 34—40, the *second* from v. 41—46.

Each division consists of a triplet or stanza of three lines containing the sentence of the Judge (v. 34 answering to v. 41), followed by a stanza of six lines, which in the form of a climax state the reason of

the sentence (*vv. 35, 36* answering to *42, 43*), then the response of those who receive the sentence (*vv. 37—39* answering to *v. 44*), then the reply of the Judge (*v. 40* answering to *44*), lastly the concluding couplet describing the passage to their doom of just and unjust.

The contrast between the sentences is impressively shown in the corresponding verses:

- (1) (a) τότε ἐρεῖ ὁ βασιλεὺς τοῦς ἐκ δεξιῶν αὐτοῦ.
- (b) τότε ἐρεῖ καὶ τοὺς ἐξ εὐωνύμων.

The form of Hebrew poetry emphasizes differences in the corresponding lines.

Note *first* here the absence in (β) of the subject to *ἐρεῖ* (Bengel says of δ *βασιλέων*, ‘*appellatio majestatis plena solisque pii latet*’) and *secondly* the absence of the qualifying genitive *αὐτοῦ*. That the omission of the subject is not unintentional appears to be proved by the repeated omission in *vv. 40* and *45*. The meaning of these two points of difference seems to be that at this dread moment the connection is severed between God and those whom He had sought in vain. He is now no King to them, no longer their God.

(2) (a) Δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου | κληρονομήσατε τὴν ἡγοւμασμένην ὑμῶν βασιλείαν ἀπὸ καταβολῆς κόσμου.

(β) πορεύεσθε δὲ ἐμοὶ οἱ κατηραμένοι | εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡγοւμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

Observe here that the righteous are said to be blessed of the Father, but the unrighteous are not cursed of the Father.

Then note the righteous as Sons of the Father inherit of right the Kingdom that has been prepared for *them*, whereas the disinherited children pass into the fire of the ages prepared not for them but for the devil and his angels.

In the parallel passages that follow the respective sentences contrast the brief agitated questions of the doomed with the words of the righteous lingering over the particulars of their unconscious service to Christ. Rather their words do not breath service (*διηκονήσαμεν*, *v. 44*) but friendship (*ἔθρέψαμεν ἔτοισαμεν κ.τ.λ.*). See on the whole of this passage Jebb, *Sacred Lit.*, pp. 363—367.

**35, 36.** There is a climax in this enumeration. The first three are recognised duties, the last three are voluntary acts of self-forgetting love. Common humanity would move a man to relieve his bitterest foe when perishing by hunger or by thirst (see Rom. xii. 20). Oriental custom required at least a bare hospitality. But to clothe the naked implies a liberal and loving spirit, to visit the sick is an act of spontaneous self-sacrifice, to go to the wretched outcasts in prison was perhaps an unheard of act of charity in those days; it was to enter places horrible and foul beyond description; Sallust, speaking of the Tullianum (the state prison at Rome), says: ‘*incultu, tenebris, odore fæda atque terribilis ejus facies est.*’

40. ἐφ' ὅσον. 'So far as,' εἰπι denotes the point to which the action extends.

ἔμοι ἐποίησατε. This unconscious personal service of Christ may be contrasted with the conscious but unreal knowledge of Christ assumed by false prophets; see Luke xiii. 26.

Christ identifies Himself with his Church, as in his words to Saul, τι με δικεῖς; (Acts ix. 4).

44. οὐτοι. The position of the personal pronouns throughout is emphatic.

45. ἐφ' ὅσον κ.τ.λ. Men will be judged not only for evil done, but for good left undone. In this view sins are regarded as debts (ἀφελήματα) unpaid.

46. οὗτοι. Those on the left are unnamed here and throughout the description, but the parallel δικαιοι infuses a meaning into οὗτοι. Compare with this the unnamed rich man in the parable of Lazarus, Luke xvi. 19—31.

In this important passage *alώνιος* is translated in A.V. *everlasting* (punishment) and (life) *eternal*; in each case the adjective in the text follows the noun, though in A.V. it precedes one noun and follows the other. *αιώνιος*=of or belonging to (1) an *eon* or period, (a) past, (b) present, (c) future, or (2) to a succession of *aiōn*s or periods. In *aiών* the idea of time is subordinate. It is the period required for the accomplishment of a specific result. τὰ τέλη τῶν *alώνων* (1 Cor. x. 11) are the results of the *eons* since the world began. A man's life is an *alών* not because it endures a certain number of years, but because it is complete in itself—with the life the life's work ends. It does not, therefore, in itself=‘unending,’ but ‘lasting through the required epoch.’ But life eternal, which is ‘to know the true God and Jesus Christ’ (John xvii. 3), can only be conceived of as unending and infinite; cp. ‘Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die’ (Hab. i. 12).

*κόλασις* (der. from a root meaning to lop, prune, &c.) is ‘correction,’ punishment that checks and reforms, not vengeance (*τυμωρία*). The two are distinguished, Arist. *Rhet.* i. 10. 17. The rare occurrence of *κόλασις* draws attention to its use here. The only other passage where it is found in N.T. is 1 John iv. 18, where the Apostle speaks of ‘perfect love’ (ἡ τελεία ἀγάπη) giving confidence in the day of judgment (ἐν τῇ ἡμέρᾳ τῆς κρίσεως); fear is inconsistent with that perfect love, because φόβος ἔχει κόλασιν—‘hath the remedial correcting punishment even now, and so separates from good while it lasts.’ In a profound sense that passage is cognate to this. Cp. also the use of *κολάζεσθαι*, 2 Pet. ii. 9, ἀδίκους εἰς ἡμέραν κρίσεως κολαζομένους (suffering punishment now) *τηρεῖν*. Cp. Acts iv. 21, μηδὲν εὑρίσκοντες τὸ πώς κολάσωνται αὐτούς, where the notion of restraint and reform is evident. Two passages of Aristotle's *Ethics* which exhibit the use of *κόλασις* agree with these instances: μηρίουσι δὲ καὶ αἱ κολάσεις γνώμεναι διὰ τούτων· *ἰατρεῖαι γάρ τινές εἰσιν*, *Eth. Nic.* ii. 3. 5, ‘they are a sort of remedies’;

ἀπειθοῦσι δὲ καὶ ἀφυεστέρους οὗσι κολάσεις τε καὶ τυμωρίας ἐπιτιθένται τοὺς δὲ ἀνάτους (the incurable) δῆλως ἔχορτεν, Eth. Nic. 10.

The rebuke of the king is the beginning of the κόλασις.

## CHAPTER XXVI.

3. καὶ οἱ γραμματεῖς, omitted with all the best MSS. Insertion from Mark and Luke.

7. τολντήμον for βαρντίμον, which has the support of B, but the evidence for τολντ. is very strong.

9. The weight of evidence is against τὸ μύρον after τοῦτο.

26. ἄρτον for τὸν ἄρτον on very strong evidence, though the article is found in A and several other uncials. The evidence is more evenly divided between ποτήριον and τὸ ποτήριον (v. 27). The former has the support, among others, of N and B.

26. For ἐδίδον...καὶ the true reading is δούσ.

28. Tischendorf omits κανῆς with NBLZ, but it has the testimony of ACD and other uncials.

39. προσελθὼν for προελθών. Here B is opposed to all the other important uncials.

50. ἐφ' ὅ for ἐφ' ὁ on conclusive grounds.

53. ἄρτη placed after παραστήσει μοι on the evidence of NBL against the other important uncials, in which it precedes παρακαλέσαι. The omission of ἡ before δώδεκα gives the classical idiom. Here ACD and a large majority of MSS. retain ἡ against NBDL.

55. ἐν τῷ λεῷ follows δδάσκων in the *textus receptus*. The most ancient authority favours the change.

59. The *textus receptus* adds καὶ οἱ πρεσβύτεροι with ACD, and the preponderance of later authority, against NBDL, some Versions and Fathers.

Θανατώσουσιν for θανατώσωσι.

60. καὶ after οὐχ εὑρο, and a second οὐχ εὑρο after ψευδομάρτυρων, deleted on the authority of the oldest but not the majority of MSS. and Versions. Among those which support the *textus receptus* are A and E.

ψευδομάρτυρες after δόν is almost certainly a gloss, though found in A<sup>2</sup>CD and a mass of later MSS.

74. καταθεματίζεν for καταναθεματίζεν of *textus receptus* with preponderating authority. The second word is scarcely supported.

**1—5. WEDNESDAY, NISAN 12. THE APPROACH OF THE PASSOVER. JESUS AGAIN FORETELLS HIS DEATH. THE SANHEDRIN MEET.**

Mark xiv. 1, 2; Luke xxii. 1, 2.

Cp. John xi. 55—57, where we read that ‘the chief priests and Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.’

That Jesus should be able for so many days to ‘speak openly in the Temple,’ and shew Himself to the people without fear of capture is a proof of the deep hold He had taken on the enthusiasm and affection of His fellow-countrymen. The words of St John (quoted above) imply a combination of the priestly and aristocratic party—the Sadducees—with the democratic Pharisees, against the despised Galilean, and yet it requires treachery of the deepest dye and a deed of darkness to secure Him.

2. μετὰ δύο ἡμέρας. According to the Jewish reckoning, any length of time including part of two days.

τὸ πάσχα. (1) The word is interesting in its (a) Hebrew, (b) Greek, and (c) English form. (a) The Hebrew *pesach* is from a root meaning ‘to leap over,’ and, figuratively, to ‘save,’ ‘shew mercy.’ (b) The Greek *πάσχα* represents the Aramaic or later Hebrew form of the same word, but the affinity in sound and letters to the Greek word *πάσχειν*, ‘to suffer,’ led to a connection in thought between the Passover and the Passion of our Lord: indeed, some of the early Christian writers state the connection as if it were the true etymology. (c) Tyndale has the merit of introducing into English the word ‘passover,’ which keeps up the play on the words in the original Hebrew (Exod. xii. 11 and 13). Before Tyndale the word ‘paske’ (for *πάσχα*) was transferred from the Vulgate, with an explanation: ‘For it is paske, that is, the passing of the Lord’ (Wyclif).

*the feast of the passover* commemorated the deliverance of Israel from the Egyptian bondage. The ordinances of the first Passover are narrated Exod. xii. 1—14, but some of those were modified in later times. It was no longer necessary to choose the lamb on the 10th of Nisan. The blood was sprinkled on the altar, not on the door-post, those who partook of the paschal meal no longer ‘stood with loins girded, with shoes on their feet, with staff in hand,’ but reclined on couches, as at an ordinary meal; it was no longer unlawful to leave the house before morning (Exod. xii. 22). The regular celebration of the Passover was part of the religious revival after the return from Captivity. During the kingly period only three celebrations of the Passover are recorded; in the reigns of Solomon, of Hezekiah and of Josiah. For the relation of the Last Supper to the Passover and for further notes on the paschal observance, see below.

The date of this Passover was probably April 3 (old style), A.D. 33 (Mr J. W. Bosanquet in *Trans. Soc. Bib. Arch.*, Vol. IV. 2). See note, ch. ii. 1.

**ταραδίσσονται**, either (1) the present for the future, denoting greater certainty, or (2) the full relative present 'is in the act of being betrayed'; the treacherous scheme of Judas is already afoot.

3. **οἱ συνέδριος κ.τ.λ.** i.e. the Sanhedrin, the supreme council, legislative and administrative, of the Jewish people. Sanhedrin is strictly a plural form, the old poetical plural termination, *-in* having become the ordinary form in later Hebrew in place of *-im*. But from similarity of sound *Sanhedrin* came to represent *συνέδριον* rather than *σύνεδρον*, and is used as a singular noun of multitude.

*A. The history of the Sanhedrin.* Many learned Rabbis endeavoured to trace the origin of the Sanhedrin to the council of 70 elders whom Moses, by the advice of Jethro, appointed to assist him. But it is improbable that this council existed before the Macedonian conquest. (1) The name is Greek, not Hebrew. (2) It finds its equivalent among the political institutions of Macedonia; finally, (3) no allusion to the Sanhedrin is to be found in the Historical Books or in the Prophets. Cp. Livy, *xlv.* 32, *Pronuntiatum, quod ad statum Macedoniae pertinebat, Senatores quos synedros vocant, legendos esse, quorum consilio res publica administraretur.*

*B. Constitution.* The President or *Nasi* (prince) was generally, though not always, the high priest; next in authority was the vice-president or *Ab Beth Din* (father of the house of judgment); the third in rank was the *Chacham* (sage or interpreter). The members were 71 in number, and consisted (1) of the chief priests, see note ch. *xxi.* 15; (2) the scribes or lawyers; (3) the elders of the people or heads of families, who were the representatives of the laity.

*C. Authority and functions.* The Sanhedrin formed the highest court of the Jewish commonwealth. It originally possessed the power of life and death, but this power no longer belonged to it; John *xviii.* 31, 'It is not lawful for us to put any man to death,' a statement which agrees with a tradition in the Talmud, 'forty years before the temple was destroyed judgment in capital causes was taken away from Israel.'

All questions of the Jewish law, and such as concerned the ecclesiastical polity, religious life of the nation and discipline of the priests fell under the jurisdiction of the Sanhedrin.

This authority extended to settlements of Jews in foreign countries; e.g. it is exercised in Damascus. *Acts ix. 1, 2.*

*D. Place of meeting.* In the present instance the Sanhedrin met at the high priest's house; from ch. *xvii.* 6 we may conjecture that the Temple was sometimes the place of meeting, but their usual house of assembly at this particular epoch was called the 'Halls of Purchase,' on the east of the Temple Mount (Dr Ginsburg in Kitto's *Encyc. Bib. Lit.* and Lightfoot's *Hor. Hebr.*).

**τοῦ λεγομένου κ.τ.λ.** Joseph Caiaphas, the son-in-law of Annas, was appointed high priest by the Procurator Valerius Gratus A.D. 26, and was deposed A.D. 38. The high priesthood had long ceased to be

held for life and to descend from father to son; appointments were made at the caprice of the Roman government. Annas who had been high priest was still regarded as such by popular opinion, which did not recognise his deposition; cp. Luke iii. 2, where the correct reading is ἐπ' ἀρχιερέως "Αννα καὶ Καϊάφα, and Acts iv. 6, "Αννας ὁ ἀρχιερεὺς καὶ Καϊάφας.

4. *Ινα δόλῳ κ.τ.λ.* It was no longer possible (1) to entrap Him by argument (xxii. 46); (2) to discredit Him with the Roman government (xxii. 22); or (3) to take Him by force.

5. *ἐν τῇ ἑορτῇ.* During the feast, including the Passover and the seven days of unleavened bread.

*Ινα μηθέρυσθος κ.τ.λ.* The great danger at the time of the Passover, when the people, numbering hundreds of thousands, filled the city and encamped in tents outside the walls like a vast army. At a Passover, less than 30 years before, the people, partly to avenge the death of two Rabbis, rose against Archelaus, and were cruelly repressed with a slaughter of 3000 men (Joseph. *Ant.* xvii. 9. 8); see also xvii. 10. 2, where a similar rising against Sabinus, during the feast of Pentecost, is described.

6—13. THE FEAST IN THE HOUSE OF SIMON THE LEPER,  
Mark xiv. 3—9; John xii. 1—8.

St John's narrative places this incident on the evening of the Sabbath—the last Sabbath spent by Jesus on earth—before the triumphal entry. St Matthew has here disregarded the strictly chronological order. A comparison with St Mark will shew how accurately the words of Jesus are remembered, the rest of the incident is told in somewhat different language.

Compare a similar act of devotion on the part of a 'woman that was a sinner' (Luke vii. 36—39).

6. *τοῦ λεπροῦ.* i.e. he had been a leper. St John, in the parallel passage, says 'they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him.' Nothing further is known of Simon. He was evidently a disciple of Jesus and probably a near friend of Lazarus and his sisters.

7. *ἀλάβαστρον κ.τ.λ.* *ἀλάβαστρον μύρου νάρδου πιστικῆς τολυτελοῦς* (Mark). *λίτραν μύρου νάρδου πιστικῆς τολυτίμου* (John). The 'alabaster box' was 'a flask of fragrant oil;' the special kind of ointment named by the Evangelists—nard or spikenard—was extracted from the blossoms of the Indian and Arabian nard-grass (Becker's *Gallus*).

These *alabaster* or *unguent-flasks* were usually made of the Oriental or onyx alabaster, with long narrow necks, which let the oil escape drop by drop, and could easily be broken (Mark xiv. 3). But the shape and material varied. Herodotus (iii. 20) mentions a *μύρον ἀλάβαστρον*—the precise expression in the text—sent among other royal gifts of gold and purple by Cambyses to the king of *Aethiopia*.

The costliness of Mary's offering may be judged from this. The other Evangelists name three hundred pence or *denarii* as the price (St Mark says, 'more than three hundred pence'). Now a denarius was a day's wages for a labourer (see ch. xx. 2); equivalent, therefore, to two shillings at least of English money; hence, relatively to English ideas, Mary's offering would amount to £30. It was probably the whole of her wealth.

8. ἡγανάκτησαν. 'There were some that had indignation' (Mark); 'Then said one of his disciples, Judas Iscariot' (John).

ἡ ἀπώλεια. Cp. Polyb. vi. 59. 5, πρὸς τὴν ἀπώλειαν εὐφυεῖς, where ἀπώλ. is opposed to η τῆρησαν.

10. γνωσ̄ δὲ ὁ Ἰησοῦς. The murmurings 'had been whispered at first. St Mark says, 'had indignation *within themselves*, and said, &c.'

ἔργον καλόν. A noble and beautiful work, denoting a delicate and refined sense of the fitness of things, which was lacking to the blunter perception of the rest.

The Lord passes a higher commendation on this than on any other act recorded in the N.T.; it implied a faith that enabled Mary to see, as no one else then did, the truth of the Kingdom. She saw that Jesus was still a King, though destined to die. The same thought—the certainty of the death of Jesus—that estranged Judas made her devotion more intense.

12. πρὸς τὸ κ.τ.λ. For this use of perfumes cp. 2 Chron. xvi. 14, 'They laid him (Assa) in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art.'

13. εἰς μνημόσυνον qualifies λαληθήσεται (not ἐποίησεν) as a final or consecutive clause. So either (1) 'to be a record or memorial of her'—something by which she will be remembered. Cp. Hdt. ii. 135, τοῦτο αἰναθέναι εἰς Δελφούς μνημόσυνον ἔσωτῆς. Or (2) with a sacrificial sense, 'for her memorial offering,' a meaning which μνημόσυνον bears in the only other passage where (with the exception of the parallel Mark xiv. 9) the word occurs in N.T., Acts x. 4, αἱ προσευχαὶ σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἔμπροσθεν τοῦ θεοῦ. In the LXX. μνημόσυνον is used of the portion of the *minchah*, or flour-offering, which was burnt upon the altar: ἐπιθήσει ὁ λεπεὺς τὸ μνημόσυνον αὐτῆς ἐπὶ τὸ θυσιαστήρων· θυσία δομῆ εὐώδιας τῷ Κυρῷ, Lev. ii. 2. Cp. the expression in John xii. 3, η δὲ οἰκλα ἐπληρώθη ἐκ τῆς δομῆς τοῦ μύρου, where, though the word μνημόσυνον does not occur, δομῆ suggests the odour of sacrificial incense. See Levit. xxiv. 7. 'Thou shalt put pure frankincense upon each row that it may be upon the bread for a memorial (ἀνάμνησιν, LXX.), even an offering by fire unto the Lord;' and Phil. iv. 18. τὰ παρ’ ὑμῶν ὁσμὴν εὐώδιας θυσίαν δεκτήν, ἐνάρεστον τῷ Θεῷ.

## 14—16. THE TREACHERY OF JUDAS.

Mark xiv. 10, 11; Luke xxii. 3—6.

St Mark, like St Matthew, connects the treachery of Judas with the scene in Simon's house. His worldly hopes fell altogether at the thought of 'burial.' It is a striking juxtaposition: as Mary's is the highest deed of loving and clear-sighted faith, Judas' is the darkest act of treacherous and misguided hate.

The motive that impelled Judas was probably not so much avarice as disappointed worldly ambition. Jesus said of him that he was a 'devil' (*diabolus* or *Satan*), the term that was on a special occasion applied to St Peter, and for the same reason. Peter for a moment allowed the thought of the earthly kingdom to prevail; with Judas it was the predominant idea which gained a stronger and stronger hold on his mind until it forced out whatever element of good he once possessed. 'When the manifestation of Christ ceased to be attractive it became *repulsive*; and more so every day' (Neander, *Life of Christ*, Bohn's trans., p. 424).

15. κάρυ. Here the form of the sentence is probably an example of colloquial simplicity, but the use of *κατ* where in classical Greek the sentences would be joined by a consecutive (*ώστε*) or final (*ινα, διπλως*) particle, is a mark of Hebrew influence. Such sentences are connected by coordinate particles, and the relation between them is left to inference from the context.

*Στήγαι αὐτῷ τριάκοντα ἀργύρια.* 'Weighed out for him thirty pieces of silver.' For this use of *Ιστημι*, cp. μὴ στήσῃς αὐτοῖς ταῦτην τὴν ἀμαρτίαν, Acts vii. 60, and *στατήρ*, which, like its equivalent 'shekel,' originally meant 'a weight.'

*τριάκοντα δρυγύρια.* 'Thirty silver shekels.' St Matthew alone names the sum, which = 120 denarii. The shekel is sometimes reckoned at three shillings, but for the real equivalent in English money see note on v. 7. Thirty shekels was the price of a slave (Ex. xxi. 32); a fact which gives force to our Lord's words, ch. xx. 28, and to the passage there cited from Phil. ii. 7, 8.

16. εὐκαιρίαν. See Lob. *Phryn.* 126. *εὐκαιρία* is admitted as a classical word, but the verb *εὐκαιρεῖν* is rejected. *προκόπτειν* and *προκοπή* are an instance of the reverse. Cp. Cic. *de Offic.* i. 40, 'Tempus actionis opportunum Græce εὐκαιρία, Latine appellatur occasio.'

## 17—19. PREPARATIONS FOR THE LAST SUPPER.

Mark xiv. 12—16; Luke xxii. 7—13.

Nisan 18—from the sunset of Wednesday to the sunset of Thursday—Jesus seems to have passed in retirement; no events are recorded.

17. τῇ δὲ πρότῃ κ.τ.λ. This was the 14th of Nisan, which commenced after sunset on the 13th; it was also called the preparation (*παρασκευή*) of the passover. The feast of unleavened bread followed

the passover, and lasted seven days, from the 15th to the 21st of Nisan. Hence the two feasts are sometimes included in the term ‘passover,’ sometimes in that of ‘unleavened bread.’ On the evening of 18th of Nisan every head of the family carefully searched for and collected by the light of a candle all the leaven, which was kept and destroyed before midday on the 14th. The offering of the lamb took place on the 14th at the evening sacrifice, which on this day commenced at 1.30; or if the *preparation* fell on a Friday, at 12.30. The paschal meal was celebrated after sunset on the 14th, i.e. strictly on the 15th of Nisan.

The events of the Passover are full of difficulty for the harmonist. It is however almost certain that the ‘Last Supper’ was not the paschal meal, but was partaken of on the 14th, that is after sunset on the 13th of Nisan. It is quite certain, from John xviii. 28, that Jesus was crucified on the *preparation*, and although the synoptic narratives seem at first sight to disagree with this, it is probably only the want of a complete knowledge of the facts that creates the apparent discrepancy.

The order of events in the ‘Passion’ was as follows: when the 14th commenced, at sunset, Jesus sent two disciples to prepare the feast for that evening, instead of for the following evening. A sign of hastening on the meal may be detected in the words ὁ καρπός μου ἔγγις ἐστιν, v. 18, cp. Luke xxii. 15, ‘with desire I have desired to eat this passover with you *before I suffer*.’ The supper succeeds, which bears a paschal character, and follows the paschal ceremonial. Early in the morning of the 14th of Nisan the irregular sitting of the Sanhedrin took place. Then followed the formal sitting of the Sanhedrin, and the trial before Pilate, the ‘remission’ to Herod, and, finally, the Crucifixion. This view meets the typical requirements of our Lord’s death completely. During the very hours when our Great High Priest was offering Himself as a sacrifice for our sins upon the cross, the Jewish people were engaged in slaying thousands of lambs in view of the paschal feast about to commence.

18. πρὸς τὸν Σέινα. ‘To a certain man’ (one who is known, but not named), with whom the arrangements had been previously made. He was doubtless a follower of Jesus. It was usual for the inhabitants of Jerusalem to lend guestchambers to the strangers who came to the feast, and no other payment was accepted save the skin of the paschal lamb.

#### 20—30. THE LAST SUPPER.

Mark xiv. 17—26; Luke xxii. 14—38, where the dispute as to who should be the greatest is recorded, and the warning to Peter related as happening before Jesus departed for the Mount of Olives. St John omits the institution of the Eucharist, but relates the washing of the disciples’ feet by our Lord, and has preserved the discourses of Jesus, chs. xiii.—xvii. end. 1 Cor. xi. 23—26; where the institution of the Eucharist is narrated nearly in St Luke’s words.

20. ἀνέκειτο κ.τ.λ. Reclined with the Twelve. *ἀνακεῖσθαι* in this sense is late for the classical *καρακεῖσθαι*. This posture had not only become customary at ordinary meals, but was especially enjoined in the passover ritual. The Paschal ceremonial, so far as it bears on the Gospel narrative, may be described as follows:

(a) The meal began with a cup of red wine mixed with water: this is the *first* cup mentioned, Luke xxii. 17. After this the guests washed their hands. Here probably must be placed the washing of the disciples' feet, John xiii.

(b) The bitter herbs, symbolic of the bitter bondage in Egypt, were then brought in together with unleavened cakes, and a sauce called *charoseth*, made of fruits and vinegar, into which the unleavened bread and bitter herbs were dipped. This explains 'He it is, to whom I shall give a *sop*', John xiii. 26.

(c) The *second* cup was then mixed and blessed like the first. The father then explained the meaning of the rite (Exod. xiii. 8). This was the *haggadah* or 'shewing forth,' a term transferred by St Paul to the Christian meaning of the rite (1 Cor. xi. 26). The first part of the '*hallel*' (Psalms cxiii. and cxiv.) was then chanted by the company.

(d) After this the paschal lamb was placed before the guests. This is called in a special sense 'the supper.' But at the Last Supper there was no paschal lamb. There was no need now of the typical lamb without blemish, for the antitype was there. Christ Himself was our Passover 'sacrificed for us' (1 Cor. v. 7). He was there being slain for us—His body was being given, His blood being shed. At this point, when according to the ordinary ritual the company partook of the paschal lamb, Jesus 'took bread and blessed it, and gave it to his disciples' (v. 26).

(e) The *third* cup, or 'cup of blessing,' so called because a special blessing was pronounced upon it, followed: 'after supper he took the cup' (Luke). 'He took the cup *when he had supped*' (Paul). This is the 'cup' named in v. 27.

(f) After a *fourth* cup the company chanted (see v. 30) the second part of the '*hallel*' (Psalms cxv.—cxviii.). (Lightfoot *Hor. Hebr.*, Dr Ginsburg in *Kitto's Encycl.*, Dr Edersheim *Temple Services*.)

22. λυπούμενοι σφόδρα. St John (xiii. 22) has the graphic words Εβλέποντο οὖν εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι τερπλί τίνος λέγει. It is this moment of intense and painful emotion which Leonardo da Vinci has interpreted by his immortal picture, so true to the spirit of this scene, so unlike the external reality of it.

23. ὁ ἐμβάψας μετ' ἐμοῦ κ.τ.λ. John xiii. 26, 'Ἐκεῖνος ἔστιν ὁ ἐγώ βάψω τὸν ψυχήν καὶ δώσω αὐτῷ; here we have the words of the disciple who heard the reply of Jesus, which was probably whispered and not heard by the rest.

'Ο ἐμβάψας...ἐν τῷ τρυβλίῳ τὴν χεῖρα. i.e. in the *charoseth*, *see* above, v. 20 (b).

24. καλὸν ἦν αὐτῷ κ.τ.λ. A familiar phrase in the Rabbinical Schools, used here with awful depth of certainty. The omission of *τι* makes the expression more emphatic. The condition is unfulfilled, but assuredly it would have been well if it had been fulfilled. In later Greek the tendency to this omission grows : ep. *εἰ μὴ ἦν οὐτος παρὰ θεοῦ οὐκ ἤδηντο ποιεῖν αὐτέν*, John ix. 33. In modern Greek *τι* is always omitted in such cases. The same construction occurs in Latin. ‘Antoni gladios potuit contemnere si sic | omnia dixisset,’ Juv. *Sat.* x. 123. ‘Me truncus illapsus cerebro | sustulerat nisi Faunus ictum | dextra levasset,’ Hor. *Od.* ii. 17. 27 (Winer, p. 382; Goodwin, pp. 96, 97).

εἰ οὐκ ἔγεννήθη. *οὐ* not *μὴ* after *εἰ*. Here *οὐκ* so entirely coalesces with *ἔγεννήθη* as to form with it a single verbal notion and to remain uninfluenced by *εἰ*. Cp. *εἰ καὶ οὐ δώσει*, Luke xi. 8, where *οὐ δώσει*=‘will refuse.’ Cp. also 1 Cor. xi. 6, *εἰ γάρ οὐ κατακαλύπτεται γυνή, καὶ κερδοσθω*. Soph. *Aj.* 1131, *εἰ τὸς θαυμάτας οὐκ ἔξι θάπτειν*. Plat. *Apol. Socr.* 25 B, *ἔάν τε σὺ καὶ “Ἄνυτος οὐ φῆτε ἔάν τε φῆτε*. (Winer, p. 599 foll.; Goodwin, p. 88.)

25. Σὺ εἶτας. This is a formula of assent both in Hebrew and Greek, and is still used in Palestine in that sense. These words seem also to have been spoken in a low voice inaudible to the rest.

The special mention of Judas is omitted by St Mark and St Luke.

26. τοῦτό ἐστιν κ.τ.λ. Accurately, ‘this is the body of me;’ St Luke adds, ‘which is in the act of being given for you’ (*τὸν ὑπὲρ ὑμῶν διδόμενον*); St Paul, ‘which is in the act of being broken for you’ (*τὸν ὑπὲρ ὑμῶν κλώμενον*). Lachmann and Tischendorf omit *κλώμενον*); the sacrifice had begun, the body of Christ was already being offered. The expression may be paraphrased: ‘This—the bread—and not the paschal lamb, represents—is to the faithful—the body of Me, who am even now being offered a sacrifice for you.’ Without entering on the great controversy of which these four words have been the centre, we may note that; (1) the thought is not presented now for the first time to the disciples. It was the ‘hard saying’ which had turned many from Christ, see John vi. 51—57, 66. (2) The special form of the controversy is due to a mediæval philosophy which has passed away leaving ‘the dispute of the sacraments’ as a legacy. St Luke and St Paul have the addition, ‘this do in remembrance of me’—now, as a memorial of *Me*, not of the Passover deliverance.

27. ποτίσμιον. See note v. 20 (e).

28. τοῦτο γάρ κ.τ.λ. The blood of the sacrifice was the seal and assurance of the old covenant, so wine, which is the blood of Christ once shed, is the seal of the new covenant.

The thought of shedding of blood would certainly connect itself with the ratification of a covenant in the minds of the apostles. From a covenant ratified by the victim’s blood (Gen. xv. 18) began the divine and glorious history of the Jewish race. By sprinkling of blood the covenant was confirmed in the wilderness: see Ex. xxiv. 8, where

the very expression occurs *τὸν αἷμα τῆς διαθήκης* (cp. 1 Pet. i. 2, *διατιμὸν αἵματος Ἰησοῦ Χριστοῦ*), and now a new *B'rith* or covenant (cp. Jer. xxxi. 33) confirmed by the victim's blood is destined to be the starting point of a still more divine and glorious history. The Mediator of the New Covenant is ratifying it with the Princes of the New Israel.

**κατῆγες.** See critical notes and ch. ix. 17.

**διαθήκη** means either (1) a 'covenant,' 'contract,' or (2) 'a will.' The first is the preferable sense here, as in most passages where the word occurs in N.T. the new covenant is contrasted with 'the covenant which God made with our fathers,' Acts iii. 25. For this reason it is to be regretted that the title 'new testament' rather than 'new covenant' has been adopted. The effect has been partly to obscure the continuity of the earlier and later dispensations.

**περὶ πολλῶν,** i.e. 'to save many.' this force of *περὶ* comes from the thought of encircling a thing or person, or fighting round him for the sake of protecting him: cp. *ἀμύνεσθαι περὶ πάτρης*, Il. xii. 243. *ἀμυνέμεναι περὶ Πατρόλοιο θαυμάτου*, Il. xvii. 182.

**πολλῶν.** See note ch. xx. 23.

**ἐκχυνόμενον.** Now being shed. The sacrifice has already begun.

**εἰς ἀφεσίν ἀμαρτιῶν.** St Matthew alone records these words in this connection. Cp. Hebr. ix. 22, *χωρὶς αἱματεκχυστῶν οὐ γίνεται ἀφεσίς*—a passage which bears closely upon this. For the expression cp. *βάπτισμα μετανοίας εἰς ἀφεσίν ἀμαρτιῶν*, 'having for its end forgiveness.' The figure in *ἀφεσίς* is either (1) that of forgiving a debt, the word being frequently used of the year of release: *ἔσται ἡ πρᾶσις ἐώς τοῦ ἔκτου ἔτους τῆς ἀφέσεως καὶ ἐξελεύσεται ἐν τῇ ἀφέσει*, Levit. xxv. 28, or (2) from 'letting go' the sacrificial dove or scape-goat to symbolise the putting away of sins.

29. **ὅταν αὐτὸς πίνει κ.τ.λ.** The reference is to the feast, which is a symbol of the glorified life, cp. Luke xxi. 30. The new wine signifies the new higher existence (ch. ix. 17), which Christ would share with his Saints. The expression may also symbolize the Christian as distinguished from the Jewish dispensation, and be referred specially to the celebration of the Eucharist, in which Christ joins with the faithful in the feast of the Kingdom of God on earth.

30. **ἴμνησαντες.** 'Having chanted' the second part of the *hallel*. See note on v. 20 (*f*).

### 31—35. ALL SHALL BE OFFENDED.

Mark xiv. 27—31; Luke xxii. 31—34. Cp. John xiii. 36—38 and xvi. 32.

31. **γέγραπται.** See note ch. ii. 5.

**πατάξω κ.τ.λ.** Zech. xiii. 7. The words do not literally follow the Hebrew. Both Hebrew and LXX. have imperative for future. The difference in form is as slight in Hebrew as in Greek (*τατίκτω*, *πάταξω*). The context describes the purification of Jerusalem in

the last days—‘in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem’—the discomfiture of the false prophets, and the victory of Jehovah on the Mount of Olives.

It may be fitly remembered that the Valley of Jehoshaphat (in N.T. the Valley of Kedron) according to the most probable view derived its name—the Valley of the Judgment of Jehovah—not from the king of Judah, but from the vision of Joel (iii. 2 and 9—17), of which the prophecy of Zechariah is the repetition in a later age. If so, there is deep significance in the words recurring to the mind of Christ, as He trod the very field of Jehovah’s destined victory. The prophecy carried on from age to age rested here in its fulfilment. Nor is it irreverent to believe that the thought of this vision brought consolation to the human heart of Jesus as he passed to his supreme self-surrender with the knowledge that He would be left alone, deserted even by his chosen followers.

32. The expression, *προδέξω*, lit., ‘I will lead you as a shepherd,’ falls in with the thought of the quotation.

34. *πρὶν ἀλέκτορα κ.τ.λ.* ‘This day, even in this night, before the cock crow twice, thou shalt deny me thrice’ (Mark). A curious difficulty has been raised here from the fact that it was unlawful for Jews to keep fowls in the Holy City. Such rules, however, could not be applied to the Romans.

35. *καν δέῃ με κ.τ.λ.* Accurately, ‘Even if I shall be obliged to die with thee.’ *σὺν* denotes the closest possible union. Contrast *σὺν σοι ἀποθανεῖν* with *γρηγορήσαι μετ’ ἐμοῦ* (v. 38). He who swore to die by the side of (*σὺν*) Christ could not even watch in his company (*μετά*).

#### 36—46. THE AGONY IN THE GARDEN OF GETHSEMANE.

Mark xiv. 32—42; Luke xxii. 39—46; John xviii. 1.

In St Luke’s account verses 43, 44 are peculiar to his Gospel. The use of *ἀγωνία* (ἀπαξ λεγ. in N.T.) by the same Evangelist has given the title to this passage.

St Luke also relates that ‘there appeared an angel unto him from heaven, strengthening him.’ There is, however, some reason for doubting the genuineness of these verses.

36. *Γεθσημανεῖ* = ‘the oil press;’ *πέραν τοῦ χειμάρρου τῶν Κέδρων* ὅπου ἦν κῆπος (John xviii. 1), *χωρόν* is an enclosed place or garden, answering to *κῆπος*.

37. *τὸν Πέτρον κ.τ.λ.* See ch. xvii. 1 and Mark v. 37. The Evangelist, St John, was thus a witness of this scene; hence, as we should expect, his narrative of the arrest of Jesus is very full of particulars.

*αἴδημονεῖν*. This word is found in the parallel passage, Mark xiv. 33 and in Phil. ii. 26, not elsewhere in N.T. Buttmann, *Lex.* p. 29 *foll.* connects it with *δόημος*, as if the train of thought were,—absence from home—perplexity—distress. It is better however to recur to

the older derivation connecting it with *ἄδην*, *ἀδῆσαι* (see Bp. Lightfoot, on Phil. ii. 26), where the idea of the word would be either (1) ‘satiety,’ so painful weariness of life and life’s work; cp. the use of the rare word *ἄδος* of the weary woodcutter: *ἔτει τ’ ἐκορέσσατο χεῖρας | τάμνων δένδρα μακρὰ ἄδος τέ μιν ἵκετο θυμὸν* (*Il.* xi. 88), loathing of his work, dislike to go on with it. Or (2) from the sense of physical derangement transferred to mental pain, ‘distress,’ ‘agony of mind,’ which agrees very well with the instance quoted by Buttmann of a woman threatened with violence: *ἀδημονόσης τῆς ἀνθρώπου*, Dem. *de F. L.* p. 402. The old lexicons give as synonyms, *ἀγωνιῶν*, *ἀλύειν*, *ἀπορεῖν*, *ἀμυχανεῖν*.

38. *ἡ ψυχή μου.* Comp. John xii. 27, the only other passage in which Jesus ascribes to Himself a human *ψυχή* in this particular sense—the seat of the feelings and emotions.

*γρηγορέστε μετ’ ἔμοιν.* The Son of man in this dark hour asks for human sympathy.

*μετ’ ἔμοιν.* Only in Matthew.

39. *προσελθών μικρόν.* The paschal full moon would make deep shadow for the retirement of Jesus.

*Πάτερ μου.* St Mark has the Aramaic *Abba* as well as *πάτερ*.

*τὸ ποτίριον τοῦτο.* See note, ch. xx. 22. Were these words overheard by the sons of Zebedee? Christ was probably praying aloud, according to the usual custom. If so, the thought of their ambition and of their Master’s answer would surely recur to them (ch. xx. 20—23).

*οὐχ ὡς ἔγώ Θελω..* In the ‘Agony,’ as in the Temptation, the Son submits Himself to his Father’s will.

40. *οὐκ ἰσχύσατε;* Had you not the *ἰσχύς*—the physical strength to watch? This was an instance of failing to serve God with their strength (*ἐξ δικῆς τῆς ἰσχύος*, Mark xii. 30). *ἰσχύω*, not a mere synonym of *δύναμαι*, seems always to retain some sense of physical power, cp. *οἱ λοχύνορτες*, ch. ix. 12; *ώστε μὴ λοχύνειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκελεῖς*, ch. viii. 28; *σκάπτειν οὐκ ἰσχύω*, Luke xvi. 3, ‘am not strong enough to dig.’

Note that the verb is in the plural. As Peter took the lead in the promise of devotion, Jesus by naming him singles him out for rebuke. St Mark has ‘Simon (the name of the old life), sleepest thou? Couldst not thou watch one hour?’

41. *τὸ μὲν πνέμα πρόθυμον κ.τ.λ.* The touch of clemency mingled with the rebuke is characteristic of the gentleness of Jesus.

42. *τὸν αὐτὸν λόγον εἰπών.* This repetition of earnestness must be distinguished from the vain repetitions of ch. vi. 7.

43, 44. *Καθεύδετε...κατέρρεθε κ.τ.λ.* The sudden transition may be explained either (1) by regarding the first words as intended for a rebuke, or else (2) at that very moment Judas appeared, and the time for action had come. The short, quick sentences, especially as

reported by St Mark, favour the second suggestion. The words ὁ νὺδες τοῦ ἀνθρώπου παραδίδοται mark the approach of the band, Ιδού ἡ γυναικεύ παραδιδούση με that of Judas himself, who is now distinctly seen.

## 47—56. THE ARREST OF JESUS.

St Mark xiv. 48—50; St Luke xxii. 47—53; St John xviii. 3—11.

47. δύχλος πολὺς κ.τ.λ. St John more definitely, ‘having received a (strictly, *the*) band (of men) and officers from the chief priests and Pharisees’ (xviii. 3). The band of men here=the maniple of Roman soldiers, placed at the service of the Sanhedrin by the Procurator. The same word is used Acts x. 1, xxi. 32, xxvii. 1. St Luke names the ‘captains of the Temple’ (xxii. 52). Hence the body, guided by Judas, consisted of (1) a maniple (*σπείρα*, see note ch. xxvii. 27) of Roman soldiers; (2) a detachment of the Levitical temple-guard (Luke); (3) certain members of the Sanhedrin and Pharisees.

ξύλων. ‘clubs,’ as Hdt. II. 63, μάχη ξύλουσι καρτέρη γνέται. So also Polybius, Lucian, and other late authors. St John has μετὰ φανῶν καὶ λαμπάδων καὶ σπλαντιῶν, xviii. 3.

49. Χαῖρε, βαβΐ. The joyous Greek salutation ‘be glad,’ and the Jewish term of respect ‘my master.’

κατεφίλησεν αὐτόν, ‘kissed him with fervour, or repeatedly,’ cp. Xen. Mem. II. 6. 33, ὡς τὸν μὲν καλούς φιλήσοντός μου, τοὺς δὲ αγαθοὺς καταφίλησοντος.

50. Ἐταῖρε. See ch. xx. 13. In relation to the word βαβΐ (v. 49) the meaning of ἐταῖρε would be: ‘thou, my disciple.’

ἔφε οἱ. The sentence is best explained by an ellipse of ποιησον or some equivalent word, ‘Do that for which thou art come.’ οἱ is never used for τις in the N.T. unless this be an instance. St Luke preserves the question to Judas: φιλήματι τὸν νὺδες τὸν ἀνθρώπου παραδίδως;

ἐπέβαλον τὰς χειρας. ἐπιβάλλειν τὰς χειρας is a technical term, ‘to arrest,’ so frequently in the Acts: ἐπέβαλον αὐτοῖς τὰς χειρας καὶ έθευτος τῆρησιν (Acts iv. 3).

τότε προσελθόντες ἐπέβαλον τὰς χειρας ἐπὶ τὸν Ἰησοῦν. St John, who does not mention the kiss of Judas, sets the self-surrender of Jesus in a clear light: ‘I have told you that I am he: if therefore ye seek me, let these go their way.’

51. εἰς τῶν μετὰ Ἰησοῦν. This was St Peter, named by St John, but not by the earlier Evangelists, probably from motives of prudence.

τὴν μάχαιραν. Probably a short sword or dirk, worn in the belt.

τὸν δοῦλον. The servant, or rather slave. St John gives his name, Malchus. St Luke alone records the cure of Malchus.

τὸ φάτιον. ὠτάριον (Mark). Lobeck, *on Phryn.* p. 211, remarks the tendency in common speech to express parts of the body by diminution, as τὰ ρυνία—τὸ δημάτιον—στηθίδιον—χελύνιον—σαρκίον.

**52—54.** These verses are peculiar to Matthew; each Evangelist has recorded sayings unnoticed by the others. It is easy to understand that in these exciting moments each bystander should perceive a part only of what was said or done.

**52. πάντες γὰρ κ.τ.λ.** To this reason for non-resistance Christ added another, ‘The cup which my Father has given me shall I not drink it?’ (John.)

**λαβόντες μάχαιραν,** i.e. against rightful authority. There may be some force in **λαβόντες**, ‘take’ the sword, handle it of their own pleasure and impulse; **λαβή** is a sword-hilt. Cp. οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ, Rom. xiii. 4, where φορεῖn the legitimate wearing of the sword may be contrasted with λαβεῖn. The truth of this saying was exemplified by the slaughter of nearly a million and a half of Jews, who ‘took the sword’ against Rome A.D. 67—70.

**ἐν μαχαίρῃ.** For instrumental **ἐν** see note, ch. iii. 11.

**53. δοκεῖ σὺ οὐ δύναμαι...καὶ παραστήσεαι.** The form of the sentence is Aramaic, the real subject of the whole sentence being ὁ πατήρ: a regular Greek construction would express the thought of παρακαλέσαι by a participle or by a conditional clause. But though the form is irregular it throws into emphasis the certainty that the prayer would be granted. ‘Can I not summon my Father to my aid as an ally in my extremity, and swiftly He will draw up by my side twelve legions of angels against the single maniple of the Roman guard.’ παρακαλέν and παριστάν are both military terms: cp. Hdt. vii. 158, ἐτολμήσατε ἐμὲ σύμμαχον παρακαλέοντες ἐλθεῖν, *advocantes socium*, ‘Summoning me to be your ally.’ For παριστάναι cp. Polyb. iii. 72. 9, τοὺς ἵππους διελών ἐφ ἔκατερον παρέστησε τὸ κέρας, ‘posted them,’ &c., and Hdt. viii. 80, ἔδεε γὰρ ὅτε οὐκ ἐκόντες ἔθελον ἐς μάχην κατιστασθαι, δέκοντας παραστήσασθαι. For the omission of **ἡ** after πλείω, the usual Attic construction, cp. Plato, *Apol. Socr.*, p. 17, ἐτη γεγονὼς πλείω ἐθδομήκοντα. So also in Latin, ‘plus septima ducitur *hostias*,’ Verg. *Georg.* iv. 207. For the neuter pl. πλείω (instead of πλείον), standing independent of the construction, see Lobeck, *Phryni*, p. 410, where several instances are given of constructive laxity in the case of numerals, e.g. οὐσὶα πλείον **ἡ** δέκα ταλάντω, Dem. c. *Aphob.* ii. 341; ὑπέρ τετρακισχίλιοι δύτες, Joseph. *Ant. xviii.* 1. 871. But none of the instances there given precisely meet this case.

**δώδεκα λεγέωντας κ.τ.λ.** It is characteristic of this gospel that the authority and kingly majesty of Jesus should be suggested at a moment when every hope seemed to have perished.

**λεγέωντας.** One of the few Latin words in this gospel, perhaps used with a special reason, as in the case of **κῆρυσσον** (ch. xxii. 17). Here probably the intention was to preserve the very term used by Jesus. The word might be suggested by the sight of the maniple (**σπείρα**) of the Roman soldiers; see note above.

**55. λῃστήν,** ‘a robber,’ not ‘thief,’ as A.V. Cp. St John i. 1, where the two words are distinguished. See note, ch. xxii. 13.

**ἐκαθεύδομην διδάσκων.** See note, ch. v. 1 (*καθίσαντος*).

According to St Luke these words were addressed to ‘the chief priests, and captains of the temple, and elders,’ where it appears that some members of the Sanhedrin had in their evil zeal joined in the capture. The same Evangelist adds, ‘this is your hour, and the power of darkness’ (xxii. 53).

**τόντο δὲ ὅλον γέγονεν κ.τ.λ.** These are probably the words of Christ, and not a reflection by the Evangelist (cp. Mark xiv. 49); if so, they were, for most of the disciples, their Master’s last words.

For the tense of *γέγονεν* see notes, ch. i. 22, xxi. 4.

**τότε...** ξέφυγον. closely connected with the preceding words. If *this* was the fulfilment of prophecy, *their* interpretation was indeed mistaken. It was the death-blow to temporal hopes.

**τότε...ξέφυγον.** Note the beauty and nervous strength of this short clause. Each word has its special force and its true position. *Ξέφυγον* ‘fled,’ as though by the capture of the leader the whole enterprise had failed. ‘Quanta in periculis fugae proximorum!’ (Cicero.)

#### 57—68. JESUS IS BROUGHT BEFORE CAIAPHAS. THE FIRST AND INFORMAL MEETING OF THE SANHEDRIN.

St Mark xiv. 53—65; St Luke xxii. 54 and 63—65.

St Luke reports this first irregular trial with less detail than the other synoptists, but gives the account of the second *formal* sitting at greater length.

It is not clear whether the private examination, related by St John xviii. 19—23, was conducted by Annas or Caiaphas. Jesus was first taken to the house of Annas, whose great influence (he was still high priest in the eyes of the people) would make it necessary to have his sanction for the subsequent measures. Possibly ‘the high priest’ (John xviii. 19) was Caiaphas, but the expression ‘therefore Annas sent him bound unto Caiaphas’ (v. 24) makes this improbable.

The subjoined order of events is certainly not free from difficulties, but it is the most probable solution of the question:

- (1) From the garden Gethsemane Jesus was taken to Annas; thence, after brief questioning (St John xviii. 19—23),
- (2) To Caiaphas, in another part of the Sacerdotal palace, where some members of the Sanhedrin had hastily met, and the *first* irregular trial of Jesus took place at night; Matt. xxvi. 57—68; Mark xiv. 52—65; Luke xxii. 54 and 63—65.
- (3) Early in the morning a *second* and formal trial was held by the Sanhedrin. This is related by St Luke ch. xxii. 66—71; and is mentioned by St Matthew ch. xxvii. 1; and in St Mark xv. 1.
- (4) The trial before Pontius Pilate, consisting of two parts: (a) a preliminary examination (for which there is a technical legal phrase in St Luke xxiii. 14); (b) a final trial and sentence to death.

(5) The *remission* to Herod, recorded by St Luke only, xxiii. 7—11; between the two Roman trials, (a) and (b).

The question is sometimes asked, Was the trial of Jesus fair and legal according to the rules of Jewish law? The answer must be that the proceedings against Jesus violated both (1) the spirit, and (2) the express rules of Hebrew jurisdiction, the general tendency of which was to extreme clemency.

(1) The Talmud states: ‘The Sanhedrin is to save, not to destroy life.’ No man could be condemned in his absence, or without a majority of two to one; the penalty for procuring false witnesses was death; the condemned was not to be executed on the day of his trial. This clemency was violated in the trial of Jesus Christ.

(2) But even the ordinary legal rules were disregarded in the following particulars: (a) The examination by Annas without witnesses. (b) The trial by night. (c) The sentence on the first day of trial. (d) The trial of a capital charge on the day before the Sabbath. (e) The suborning of witnesses. (f) The direct interrogation by the High Priest.

57. *ἀπίγαγον*. *ἀπάγειν* is used technically of carrying off to prison. Cp. Acts xii. 19, ἐκέλευσεν ἀπαχθῆναι, ‘to be led off to execution.’

*συνέχθησαν*. St Mark describes the members of the Sanhedrin entering with Jesus (*συνέρχονται αὐτῷ*) to this pre-arranged irregular meeting.

58. *τῶν ὑπηρετῶν*. ‘Attendants,’ ‘retinue.’

59. *ἔζητον κ.τ.λ.* See above (1): to seek witnesses at all was against the spirit of the law. The imperfect *ἔζητον* implies anxious and continued search.

61. *δύναμαι καταλῦσαι κ.τ.λ.* The actual words of Jesus spoken (John ii. 19) in the first year of his ministry were, *λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρίσιν ἡμέραις ἔγερω αὐτὸν*, not ‘I am able to destroy’ (note that *ἔγερω* is appropriate to raising from the dead, and is very different from *οἰκοδομῆσαι*). The attempt was to convict Jesus of blasphemy in asserting a superhuman power.

63. *ἴσορκίω*. Here only in N.T. Used in classical authors in the sense of ‘to administer an oath,’ especially the military oath (sacramentum). Possibly the word may be used here in reference to the charge against Jesus, *δαιμόνιον ἔχει*.

· δὲ τὸν θεοῦ. The Jews might have recognised Jesus as the Messiah, but not as the Son of God.

64. *σὺ εἶπας*. See note, v. 25.

*δητί ὅφεσθε κ.τ.λ.* Cp. Dan. vii. 13; ch. xvi. 27, xxiv. 30, xxv. 31.

ἐπὶ τῶν νεφ. See ch. xxiv. 30.

65. *διέρρηξεν*. This act was enjoined by the Rabbinical rules. When the charge of blasphemy was proved ‘the judges standing on their feet

rend their garments, and do not sew them up again.' τὰ ἱμάτια in the plural, because according to Rabbinical directions all the *under-garments* were to be rent, 'even if there were ten of them.'

66. ἔνοχος κ.τ.λ. i.e. 'has incurred the penalty of death.' The Sanhedrin do not pass sentence, but merely re-affirm their foregone conclusion, and endeavour to have sentence passed and judgment executed by the Procurator. For *ἔνοχος* see note, ch. v. 22.

67. κολαφίζειν, 'to strike with clenched fist,' from κόλαφος, late for Attic κούνουλίειν (κόνδυλος). Cp. πῶσον γάρ κλέος εἰ αἱμαρτίνοντες καὶ κολαφίζομενοι ὑπομενεῖτε, 1 Pet. ii. 20. See also 1 Cor. iv. 11; 2 Cor. xii. 7.

ῥωπίζειν, from ρωπή, 'a rod,' 'to strike with cudgels' (Hdt. Xen. Dem. Polyb. *al.*), later, to strike with the flat of the hand.

For οἱ δὲ with οἱ μὲν of the first clause suppressed op. of οἱ έδοσασαν, ch. xxviii. 17.

68. προφήτησθον τίμην. Observe the coarse popular idea of prophecy breaking out, according to which prophecy is a meaningless exhibition of miraculous power. A similar vein of thought shews itself in the second temptation (ch. iv. 6).

#### 69—75. THE DENIAL OF PETER.

St Mark xiv. 66—72; Luke xxii. 54—62; John xviii. 15—18, and 25—27.

The accounts differ slightly, and exactly in such a way as the evidence of honest witnesses might be expected to differ in describing the minor details (which at the time would appear unimportant) in a scene full of stir and momentous incidents. Discrepancies of this kind form the strongest argument for the independence of the different gospels. St Luke mentions that 'the Lord turned and looked upon Peter.' St John states that the third question was put by a kinsman of Malchus.

69. ἐν τῷ αὐλῇ. In the court. In Oriental houses the street door opens into an entrance hall or passage: this is the 'porch' (*πυλώνα*) of v. 71; beyond this is a central court (*αὐλῆ*) open to the sky and surrounded by pillars. The reception rooms are usually on the ground floor, and are built round the central court. Probably the hall or room in which Jesus was being tried opened upon the court. Thus Jesus was able to look upon Peter.

73. λαλιά. An Aristophanic word, λαλιάν δοκήσαι, 'to talk (practise), gossip.' The same notion of contempt underlies the word, John iv. 42, οὐκέτι διὰ τὴν σὴν λαλιάν πιστεύομεν. Here thy 'talk' or 'speech,' as in A.V., not definitely 'a dialect' (Schleusner). In the LXX. it is used generally for 'word' or 'speech.'

ἡ λαλιά σου κ.τ.λ. Peter was discovered by his use of the Galilean *dialect*. The Galileans were unable to pronounce the gutturals dis-

tinctly, and they lisped, pronouncing *sh* like *th*. Perhaps Peter said, 'I know not the *ith*', instead of, 'I know not the *ish*' (man).

74. καταθεματίζειν. See critical notes *supra*. Cp. Rev. xxii. 8, where κατάθεμα is restored for κατανάθεμα. No other instance is cited either of noun or verb. They appear to be used as synonymous with ἀνάθεμα, 'an accursed thing,' and ἀναβεματίζειν, 'to devote to destruction,' 'to curse.' Two explanations may be given: (1) the meanings of *áva* and *kata* in composition so often coincide that an interchange of the two prepositions in noun- or verb-forms is quite explicable; (2) the original forms may have been κατανάθεμα, καταναβεματίζειν, and have fallen by usage to κατάθεμα, καταθεματίζειν, the Greek language shrinking from the union of *kata* and *áva* in composition, of which the instances are extremely rare.

75. ἔκλαυστεν, of loud and bitter wailing, in distinction from δακρύειν, 'to weep silently.' The latter verb is found once only in N. T., John xi. 35, ἐδάκρυσεν ὁ Ἰησοῦς.

## CHAPTER XXVII.

2. ΚΒL, several Versions and Fathers omit Πατρίψ before Πιλάτψ. The majority of MSS. give both names. Josephus generally has Πιλάτρος only.

4. δψη has far higher authority than δψει. The Ionic termination of 2nd person in -η was the usual form in late Attic, but the older termination in -ει was retained in three verbs—βούλει—ολει—δψει, even after -η became common in other instances, hence the variation in the MSS.

5. εἰς τὸν ναῷν for ἐν τῷ ναῷ (ΚΒL). In favour of ἐν τ. ν. AC and many uncials. The variation and evenly-balanced evidence is another proof of the close relationship between εἰς and ἐν. If εἰς τ. ν. be the true reading a very early copyist finds ἐν τ. ν. to be more intelligible or more natural.

18. Origen notes that in some Codices Ἰησοῦν was read before λεγόμενον in this verse and before Βαραβάσιν in the next. There is, however, no good evidence for the insertion, and (as Tregelles remarks) vv. 20 and 26 are fatal to it. Possibly, according to the same critic, the reading arose from the repetition in an uncial of the last letters of ὑμῶν, which would appear as IN and so resemble the ordinary contraction for Ἰησοῦν.

29. ἐν τῇ δεξιᾷ for ἐπὶ τῇ δεξιᾷ.

34. οἴνον for δξος, with the more ancient MSS. A and many uncials have the reading of the *textus receptus*.

35. Here the *textus receptus* has: ἵνα πληρωθῆ τὸ βηθέν ὑπὸ τοῦ προφήτου· Διεμερίσαντο τὰ ἱμάτια μου ἐπὶ τὸν ἵματισμόν μου ἔβαλον κλῆπτον. The omission is made on quite decisive evidence, the authorities being headed by ΚΑΒDL.

49. After this verse the important MSS. NBCL insert these words: δλλος δε λαβων λόγχην ἐνυξεν αὐτοῦ τὴν πλευράν, καὶ ἔξηλθεν σῶρεν καὶ αἷμα. Cp. John xix. 34. Evidence from the Fathers points to the very early existence of this important reading, which states that the Saviour was pierced while still living. The words are, however, rightly rejected by the best textual criticism. See Tischendorf and Meyer *ad loc.*, and Scrivener (*Introduction*, &c. p. 472, 480), who well points out the danger of following without discrimination the reading of even the oldest and most authoritative MSS.

54. γινόμενα, BD, some cursives and Origen; for γενόμενα NACL and many other uncials.

55. Ἰωσήφ for Ἰωάννη: the first is supported by N\*DL, Versions and Origen, and the second by ABC, many other uncials and Fathers.

64. νυκτός, almost certainly a gloss, with very small support.

#### CH. XXVII. 1. THE SECOND AND FORMAL MEETING OF THE SANHEDRIN.

St Mark xv. 1; St Luke xxii. 66—71; not mentioned by St John.

#### 2. THE DELIVERY TO PONTIUS PILATE.

St Mark xv. 1; St Luke xxiii. 1; St John xviii. 28; ‘then led they Jesus from Caiphias unto the hall of Judgment (or *Prætorium*), and it was early.’

2. Πιλάτης. Pontius Pilatus was the governor, or more accurately, the Procurator of Judæa, which after the banishment of Archelaus (see ch. ii. 22) had been placed under the direct government of Rome, and attached as a dependency to Syria. Pilate filled this office during the last ten years of the reign of Tiberius, to whom as Procurator in an imperial province he was directly responsible. In the year A.D. 35 or 36, he was sent to Rome on a charge of cruelty to the Samaritans. The death of Tiberius probably deferred his trial, and according to Eusebius, ‘wearied with his misfortunes,’ he put himself to death. In character Pilate appears to have been impolitic, cruel and weak. On three signal occasions he had trampled on the religious feelings of the Jews, and repressed their resistance with merciless severity. A further instance of cruelty, combined with profanation, is alluded to, St Luke xiii. 1: ‘the Galileans, whose blood Pilate had mingled with their sacrifices.’ The name Pilatus connects Pilate with the *gens* of the Pontii, to which the great Samnite General, C. Pontius Telesinus, belonged. The *cognomen* Pilatus probably signifies ‘armed with a *pilum*’ (javelin). Tacitus mentions Pontius Pilate in a well-known passage (*Ann.* xv. 44), ‘Auctor nominis ejus Christus Tiberio imperante per procuratorem Pontium Pilatum supplicio affectus erat.’ ‘Christus, from whom the Christians are called, suffered death in the reign of Tiberius, under

the procurator P. Pilate.' Many traditions have gathered round the name of Pontius Pilate. According to one, he was banished to Vienne in the south of France; according to another, he ended a restless life by plunging into a deep and gloomy lake on Mount Pilatus, near Lucerne. The shallow pool, often dry in the summer months, sufficiently disproves this story. The usual residence of the Roman Procurator in Judæa was Cæsarea Stratonis (see map).

The wish of the Sanhedrin in delivering Jesus to Pilate was to have their sentence confirmed without enquiry, see ch. xxvi. 66.

**τῷ ἡγεμόνι.** Pilate's special title as dependent governor of an imperial province was *ἐπίτροπος* (*procurator*), or 'high steward.' In the plural *ἡγεμόνες* is used as a general term. Cp. *ἐπὶ ἡγεμόνας*, ch. x. 18, and 1 Peter ii. 14. In the singular *ἡγεμὼν* is applied in the N.T. to the Procurators of Judæa, as here and elsewhere to Pilate, in Acts xxiii. 24 and elsewhere to Felix. In Luke iii. 1, *ἡγεμονία* means the imperium of Cæsar, *ἡγεμονεύειν* is used of the Proprætor Quirinus, Luke ii. 2. In the Acts St Luke distinguishes with great historical accuracy the various titles of the provincial governors. See note, ch. x. 18.

**3—10. THE REMORSE OF JUDAS. HE RETURNS THE SILVER SHEKELS. THE USE MADE OF THEM.** Peculiar to St Matthew.

**3. Ιδῶν δὲ κ.τ.λ.** It has been argued from these words that Judas had not expected this result of his treachery. He had hoped that Jesus would by a mighty manifestation of His divine power usher in at once the Kingdom whose coming was too long delayed. The whole tenour of the narrative, however, contradicts such an inference.

*μεταμεληθεῖς* implies no change of heart or life, but merely remorse or regret that a wiser course had not been followed. Cp. *καὶ μετεμέλοντο τὰς σπουδὰς οὐ δεξάμενοι*, Thuc. iv. 27; *οὐ μεταμέλομαι εἰ καὶ μετεμελημην*, 2 Cor. vii. 8; *ώσοσεν θεὸς καὶ οὐ μεταμεληθήσεται*, Hebr. vii. 21; also *ἀμεταμελῆτα γάρ τὰ χαρίσματα καὶ η κλήσις τοῦ Θεοῦ*, Rom. xi. 29. See note, ch. xxi. 29, 30.

**4. ἀθέφων**, 'innocent,' here and v. 24 only in N.T., der. from *θωὴ* (Homeric), 'a penalty:' *σοι δέ, γέρον, θωὴν ἐπιθέομεν*, Od. ii. 192. In the classics it is used (1) absolutely, *ἀθέφων ἔαν*, 'free from penalty,' or (2) with a genitive, *ἀθέφως πληγῶν*, Aristoph. *Nub.* 1418. In the LXX., after the Hebrew idiom, it is constructed with *ἀπὸ* as in v. 24. The expression *ἄλμα ἀθέφων* occurs Ps. xlivi. 21, and is frequent in Jeremiah; cp. the expression *νίψομαι ἐν ἀθέφων τὰς χεῖράς μου*, Ps. xxv. 6.

**ὄψῃ.** 'Thou shalt see,' it shall be thy concern. Cp. *τὰς μὲν θεὸς δύεται*, Soph. *Phil.* 839, 'This shall be the care of heaven.' Bengel's comment is: 'Impii in facto consortes post factum deserunt.' For the form *ὄψῃ* see critical notes.

**5. εἰς τὸν ναὸν.** 'Into the holy place,' which only the priests could enter.

**ἀπελθὼν διπήγατο.** A different account of the end of Judas is given Acts i. 18, either by St Peter, or by St Luke in a parenthetical insertion. It is there stated (1) that Judas, not the Priests, bought the field; (2) that ‘falling headlong he burst asunder in the midst, and all his bowels gushed out;’ (3) that the field was called *Aceldama* for that reason, not for the reason stated in this passage. The two accounts are not actually inconsistent, but the key to their concordance is lost. No entirely satisfactory solution of the discrepancy has been given.

6. **εἰς τὸν κορβανόν.** For the prohibition cp. Deut. xxiii. 18.

7. **τὸν δύρδων κ.τ.λ.** Tradition places *Aceldama* (Acts i. 19) in the valley of Hinnom, south of Jerusalem. The Athenians also had their *κεραμεικός*, the Potters’ Quarter, in the most beautiful suburb of their city, where the illustrious dead were buried.

**τοῖς ἔβοις.** i.e. for the Jews of the dispersion, Hellenists and proselytes. It is a note of the exclusiveness of those Jews whose home was still the Holy Land, that a plot of ground should be set apart for the burial of all who were not *par excellence* Hebrews. See Phil. iii. 5.

At the time of the Passover, when hundreds of thousands were crowded in a confined space, the question of burying strangers was doubtless urgent.

8. **Ἐως τῆς σύμπερου (τίμερας).** Cp. Latin, ‘hodierno die,’ Cic. *Cat.* iii. 9. 21, and frequently.

9. **τὸ ρῆθεν κ.τ.λ.** The citation is from Zech. xi. 12, but neither the Hebrew nor the LXX. version is followed exactly. The Hebrew literally translated is: “And Jehovah said to me, ‘Cast it into the treasury;’ a goodly price that I was prised at by them. And I took the thirty pieces of silver, and cast them into the treasury in the house of Jehovah.” Zechariah, under the image of a shepherd, refuses any longer to lead the disobedient and divided flock, and asks for the price of his hire, which he then casts into the treasury. The discrepancy is probably due to the citation being made from memory. The ascription of the words to Jeremiah instead of to Zechariah may be assigned (1) to the same cause, or (2) explained, with Lightfoot (*Hor. Hebr. ad loc.*), by supposing that Jeremiah, who begins the Book of the Prophets according to one tradition, is intended to indicate the whole of that division of the Scriptures (see note ch. xvi. 14). Two other conjectures have been made: (3) That chs. ix., x. and xi. of Zechariah in the present Canon are the work of Jeremiah. (4) That in the original text the words *διὰ τοῦ προφήτου* stood alone and the name was added by an early copyist. The fact that St Matthew not unfrequently quotes in this manner without naming the book from which the citation is made is in favour of the conjecture. See chs. i. 22, ii. 5, xiii. 35, and xxi. 4 (Horne’s *Introd.*, P. i. ch. 9, § 1.)

## 11—26. THE TRIAL BEFORE PONTIUS PILATE.

St Mark xv. 2—15; St Luke xxiii. 2—5 and 18—24; St John xviii. 29—xix. 16.

St Luke states the threefold charge most clearly: ‘We found this [fellow] (1) perverting the nation; (2) and forbidding to give tribute to Cæsar; (3) saying that he himself is Christ a King.’

Pilate, true to the Roman sense of justice, refused merely to confirm the sentence of the Sanhedrin. ‘He asked, what accusation bring ye against this man?’ (John xviii. 29), being determined to try the case. This accusation amounted to a charge of treason—the greatest crime known to Roman law. Of the three points of accusation, (2) was utterly false; (1) and (3) though *in a sense* true, were not true in the sense intended. The answer or defence of Jesus is that He is a King, but that His ‘kingdom is not of this world,’ therefore (it is inferred) the ‘perversion of the people’ was not a rebellion that threatened the Roman government; see note *v.* 11. The defence was complete, as Pilate admits: ‘I find no fault in him.’

11. Σὺ εἶ δὲ βασιλεὺς κ.τ.λ.; The answer of Jesus to this question, and His explanation to Pilate of the Kingdom of God are given at length, John xviii. 33—37; observe especially that the servants of the kingdom would fight, if they fought at all, not against Rome but against Israel who had rejected the Messiah: ‘If my Kingdom were of this world, then would my servants fight that I should not be delivered to the Jews.’

Σὺ λέγεις. See note, ch. xxvi. 25.

12. ἀπεκρίνατο. 1 aor. mid. for the more usual 1 aor. passive. Of this form four instances occur in the Synoptic gospels, three in the parallel accounts of the Passion, the fourth Luke iii. 16.

14. Note the emphatic position of *λαβε*. Reserve during his trial was the last thing that Pilate’s experience had led him to expect from a Jew.

15. ἀπολύειν κ.τ.λ. The origin of this custom is quite unknown; St Mark says, ‘as he had ever done unto them,’ as if the custom originated with Pilate; St Luke has, ‘of necessity he must release;’ St John, ‘Ye have a custom.’

No trace of this custom is found in the Talmud. But the release of prisoners was usual at certain festivals at Rome, and at Athens during the Panathenaic festival prisoners enjoyed temporary liberty. It is not, therefore, improbable that Herod the Great, who certainly familiarised the Jews with other usages of Greece and Rome, introduced this custom, and that the Roman governor, finding the custom established and gratifying to the Jews, in accordance with Roman practice (see Introd. p. 22 (3)) retained the observance of it.

16. Βαραβᾶν=‘Son of a father,’ or perhaps ‘Son of a Rabbi.’ The reading, *Ιησοῦν Βαραβᾶν*, which appears in some copies, is rightly rejected by the best editors; see critical notes. As Alford remarks,

v. 20 is fatal to the insertion. St Mark and St Luke add that Barabbas had committed murder in the insurrection.

17. συνηγμένων κ.τ.λ. In accordance, probably, with the custom named, v. 15, an appeal was made to the *people*, not to the Sanhedrin. Pilate was sitting on the tribunal to ascertain the popular decision; at this point he was interrupted by his wife's messengers, and while he was engaged with them, the chief priests employed themselves in persuading the people to demand Barabbas rather than Christ.

18. ἐπὶ τοῦ βήματος. The *βῆμα*, or *tribunal*, was generally a raised platform in the Basilica or court where the judges sat; here a portable tribunal, from which the sentence was pronounced; it was placed on a tessellated pavement called Gabbatha (John xix. 13).

ἡ γυνὴ αὐτοῦ. Claudia Procula or Procla: traditions state that she was a proselyte of the gate, which is by no means unlikely, as many of the Jewish proselytes were women. By an imperial regulation provincial governors had been prohibited from taking their wives with them. But the rule gradually fell into disuse, and an attempt made in the Senate (A.D. 21) to revive it completely failed. ‘Severus Cæcina censuit ne quem magistratum cui provincia obvenisset uxori comitaretur...paucorum haec assensu audita plures obturbabant, neque relatum de negotio neque Cæcinam dignum tanta rei censem’ Tac. *Ann.* iii. 33, 34. The dream of Pilate's wife is recorded by St Matthew only.

τολλὰ ξαθόν. Not ‘suffered many things’ in the sense of suffering pain, but ‘experienced many sensations,’ i.e. ‘felt much.’

20. Ἰψα αἰτήσωνται κ.τ.λ. St Peter brings out the full meaning of this choice: ‘ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life’ (Acts iii. 14, 15). They saved the murderer, and slew the Saviour.

21. τίνα θέλετε κ.τ.λ.; Once more the question is put to the people (see v. 17). His wife's message had made Pilate anxious to acquit Jesus. But the very form of the question implied condemnation. Jesus was classed with Barabbas in the category of condemned prisoners.

22. τί οὖν ποιήσω τὸν Ἰησοῦν; *ποιῶν* has the classical construction *τι τινά* (instead of the usual *τι τινι*) here only for certain. In the parallel passage, Mark xv. 12, the reading of Lachm. and Treg. (όν λέγετε ομ.) gives another instance, and the reading of Tisch. is not inconsistent with this construction. The coincidence would imply an exact reproduction of Pilate's words, (the trial would be conducted in Greek), and the correctness of structure in this single instance seems to indicate the higher culture of an educated Roman.

23. οἱ δὲ περισσῶς κ.τ.λ. There is no further question even of a show of legality or justice: the traditional clemency is quite forgotten; the fanatical crowd, pressing round the doors of the Prætorium, which they cannot enter, join with excited gesticulation in one loud and furious cry for the blood of Jesus.

It is a forecast of the brutal popular cry ‘Christianos ad leones,’ which in that or more subtle forms doomed many martyrs in all ages.

This is often quoted as an instance of the fickleness of popular favour, and a contrast is drawn between the shouts of ‘hosanna’ a few days before and the cries of *σταυρωθήτω* now. But when the Jews present at the feast were numbered by hundreds of thousands, it is not necessary to think that the same crowds who hailed Jesus as the Messiah were now demanding his death.

**24. Ιδῶν δὲ κ.τ.λ.** St Luke relates a further attempt on Pilate's part to release Jesus, ‘I will chastise Him and let Him go’ (Luke xxiii. 22). Will not the cruel torture of a Roman scourging melt their hearts?

St John, at still greater length, narrates the struggle in Pilate's mind between his sense of justice and his respect for Jesus on the one hand, and on the other his double fear of the Jews and of Cæsar. (1) He tried to stir their compassion by shewing Jesus to them crowned with thorns and mangled with the scourging; (2) hearing that Jesus called Himself the ‘Son of God,’ he ‘was the more afraid;’ (3) at length he even ‘sought to release Him,’ but the chief priests conquered his scruples by a threat that moved his fears, ‘If thou let this man go thou art not Cæsar's friend.’ This was the charge of treason which Tacitus says (*Anz.* iii. 39) was ‘omnium accusationum complementum.’ The vision of the implacable Tiberius in the background clenched the argument for Pilate. It is the curse of despotism that it makes fear stronger than justice.

**λαβῶν τοδερός κ.τ.λ.** Recorded by St Matthew only. In so doing Pilate followed a Jewish custom which all would understand. Deut. xxi. 6; Ps. xxvi. 6.

**ὑμεῖς ὄψεσθε.** See note v. 4.

**25. τὸ αἷμα αὐτοῦ κ.τ.λ.** Also peculiar to Matthew. St Peter finds as the sole excuse for his fellow countrymen, ‘I wot that through ignorance ye did it, as did also your rulers’ (Acts iii. 17). The prayer of Jesus on the cross for his murderers was meant for these as well as for the Roman soldiers.

**26. φραγελλάσσας.** Here and Mark xv. 15, from Latin ‘flagello.’ Scourging usually preceded crucifixion. It was in itself a cruel and barbarous torture, under which the victim often perished.

#### 27—30. JESUS IS MOCKED BY THE ROMAN SOLDIERS.

Mark xv. 16—19. John xix. 1—3.

St Luke, who records the mockery of Herod's soldiers, makes no mention of these insults on the part of the Roman guard.

**27. οἱ στρατιώται τοῦ ἡγεμόνος.** The Procurator's body-guard as opposed to *δλην τὴν σπείραν*.

τὸ πραιτόριον meant originally (1) the general's tent; (2) it was then used for the residence of the governor or prince, cp. Acts xxiii. 35; (3) then for an official Roman villa or country house; (4) barracks especially for the Praetorian guard; (5) the Praetorian guard itself (Phil. i. 13). The second meaning (2) is to be preferred here.

ὅλην τὴν σπεῖραν, 'the whole maniple.' The article is explained by a passage of Josephus, *B. J.* v. 5, 8, where it is stated that during the great festivals a 'maniple' (*σπέιρα* or *τάγμα*, see Schweighäuser's *Lex.* Polyb. *sub voc.* *τάγμα*) was kept under arms to quell any disturbance that might arise. It was this body that was sent to arrest Jesus λαβὼν τὴν σπεῖραν, John xviii. 3. Cp. Acts xxi. 31, where allusion is made to the same force, ἀνέβη φόσις τῷ χιλιάρχῳ τῆς σκείρων διτὶ δλη συγχύννεται Ιερουσαλήμ. The *manipulus* was the thirtieth part of the Roman legion, and the third part of a cohort, consisting therefore nominally of 200 men. Cp. Theophylact (quoted by Wetstein), *κουστωδία* ἔ (60) ἐστὶ στρατιώτῶν ἡ δὲ σπεῖρα σ' (200). This agrees with the number of the escort sent to conduct Paul to Cæsarea, Acts xxiii. 23. There seems to be no good reason for translating *σπεῖρα* 'cohort,' in Acts x. 1. Polyb. says expressly (xi. 23. 1) τρεῖς σπεῖρας τούτῳ δὲ καλέεται τὸ σύνταγμα τῶν πεζῶν παρὰ Ρωμαίοις κούρτρι.

The word itself, *σπεῖρα*, anything twisted round like a ball of thread, is a translation of 'manipulus' (a wisp of hay).

28. **χλαμίδα κοκκίνην.** A soldier's scarf, Lat. *clamys*: it was generally worn by superior officers, but its use was not confined to them. This may have been a worn-out scarf belonging to Pilate; it is different from ἑσθῆτα λαμπτά, (Luke xxiii. 11), which Herod's soldiers put on Jesus. Scarlet was the proper colour for the military *clamys*; cp. 'coccum imperatoris dicatum paludamentis' Plin. *H. N.* xxii. 10. (See *Dict. of Ant.*) St Mark has the less definite πορφύραν; St John μάτιον πορφυροῦ. *Purpurcus*, however, is used by Latin writers to denote any bright colour.

29. **στέφανον κ.τ.λ.** It cannot be ascertained what especial kind of thorn was used. The soldiers, as Bp. Ellicott remarks, would take what first came to hand, utterly careless whether it was likely to inflict pain or no.

ο βασιλεὺς τῶν Ιουδαίων. Cp. ch. ii. 2, and xxvii. 37.

### 31, 32. JESUS IS LED TO CRUCIFIXION.

Mark xv. 20, 21; Luke xxiii. 26—32; John xix. 16, 17.

St Luke has several particulars of what happened on the way to Golgotha, omitted in the other Gospels. The great company of people and of women who followed Him; the touching address of Jesus to the women; the last warning of the coming sorrows; the leading of two malefactors with Him.

31. **ἀπήγαγον.** See note ch. xxvi. 57. St Mark has φέρουσιν, possibly implying that Jesus through physical weakness needed support on the way to the Cross.

32. **δινθρωπον Κυρηναῖον.** (1) 'coming out of the country' (Mark and Luke), (2) the father of Alexander and Rufus (Mark).

(1) This has been thought to imply that Simon was returning from work, and hence that it cannot have been the actual day of the Feast. Simon was probably coming into the city for the Paschal sacrifice, the hour for which was close at hand. (2) Rufus is probably the Christian named Rom. xvi. 13, who would be known to St Mark's readers. May not Simon have been one of those 'Men of Cyrene' who preached the word to Greeks when others preached to the Jews only? (Acts xi. 20.) The inference that he was already an adherent of Christ is quite uncertain.

For an account of the foundation of Cyrene see Hdt. iii. 158 *foll.* For the origin of the Jewish colony there see Joseph. *c. Apion.* II. 4: *Πτολεμαῖος ὁ Λάγον...* Κυρήνης ἐγκρατῶς ἀρχειν βουλόμενος καὶ τῶν δλλων τῶν ἐν τῇ Λιβύῃ πόλεων εἰς αὐτὰς μέρος Πουδαίων ἐπεμψε κατοικῆσον. The expression in Acts ii. 10, τὰ μέρη τῆς Διβύης τῆς κατὰ Κυρήνην, points to its position as metropolis of the district. The Cyrenians had a synagogue in Jerusalem (Acts vi. 9), of which Simon was probably a member. Lucius of Cyrene is named among the 'prophets and teachers' at Antioch (Acts xiii. 1) who bidden by the Holy Ghost separated Barnabas and Saul for the work, and laid their hands on them and sent them away. This Lucius, according to tradition, was first bishop of Cyrene. The district was however connected politically with Crete, together with which it formed a Roman Province—this arrangement would probably, as in other cases, determine the ecclesiastical jurisdiction.

**πίγγάρευσαν.** See note ch. v. 41, where the same word is used, and the custom referred to of which this is an instance. If, as was probable, Simon became a Christian, it would be his pride to have been 'pressed into the service' of the Great King.

### 33—50. THE CRUCIFIXION AND DEATH OF JESUS.

Mark xv. 22—37; Luke xxiii. 33—46; John xix. 18—30.

St Mark's account differs little from St Matthew's. St Luke names the mockery of the soldiers and the words of the robbers to one another and to Jesus. Three of the sayings on the cross are related by St Luke only: 'Father, forgive them; for they know not what they do;' —'Verily, I say unto thee, To day shalt thou be with me in paradise;' —'Father, into thy hands I commend my spirit.' Among other particulars recorded by St John alone are the attempt to alter the superscription—the commendation of His mother to John—the breaking of the malefactors' legs—the piercing of Jesus—three sayings from the cross: 'Woman, behold thy son!' and to the disciple, 'Behold thy mother!—'I thirst'—'It is finished.' St Matthew and St Mark alone record the cry of loneliness: 'Eli, Eli, lama sabachthani?'

33. **εἰς τόπον κ.τ.λ.** The site of Golgotha is not known for certain, but see notes to Plan of Jerusalem; it was outside the walls, but 'nigh to the city' (John xix. 20), probably near the public road where

people passed by (v. 39), it contained a garden (John xix. 41). The name, which = 'place of a skull,' is generally thought to be derived from the shape and appearance of the hillock or mound on which the crosses were reared. This, however, is uncertain. Pictures often mislead by representing the crucifixion as taking place on a lofty hill at a considerable distance from the city.

The English 'Calvary' comes from the Vulgate translation of Luke xxiii. 33, 'Et postquam venerunt in locum qui vocatur Calvariae.' Calvaria = 'a bare skull.'

34. οἶνος κ.τ.λ. 'Wine mingled with myrrh' (Mark). This was the 'sour wine,' or *posca*, ordinarily drunk by the Roman soldiers. 'Vinum atque acetum milites nostros solere accipere: uno die vinum, alio die acetum' (Ulpian, quoted by Wetstein). The potion was a stupefying draught given to criminals to deaden the sense of pain. 'Some of the wealthy ladies of Jerusalem charged themselves with this office of mercy' (Lightfoot, *ad loc.*). Jesus refuses this alleviation of his sufferings.

35. σταυρώσαντες. From the fact of the *titulus* or inscription being placed over the Saviour's head, it is inferred that the cross on which He suffered was such as is usually shewn in pictures, the *cruz immissa* (†) or Latin cross as distinguished from the *cruz commissa* (T) or the *cruz decussata* (x), the form of cross on which St Andrew is said to have suffered. The height was from 9 to 12 feet; at a short distance from the ground a projecting rest supported the sufferer's feet, which, as well as the hands, were nailed to the cross.

According to St Mark (xv. 25) the Crucifixion took place at the third hour—nine o'clock. St John (xix. 14) says it was about the sixth hour when Pilate delivered Jesus to be crucified.

This discrepancy has received no entirely satisfactory solution. It has however been suggested that St John, writing at a later period and in a different part of the world, may have followed a different mode of reckoning time. How easily such difficulties may arise can be seen by the curious fact that *noon*, which means the ninth hour (*nona hora*) or three o'clock, is now used for twelve o'clock. The explanation would be difficult to those who did not know the historical facts.

διεμερίσαντο κ.τ.λ. St John describes the division more accurately; they divided His *ἱμάτια*, or outer garments, but cast lots for the seamless *χιτών*, or tunic. The latter is said to have been a dress peculiar to Galilean peasants.

The Greek of the quotation from Ps. xxii. 18 (see below) does not convey the same distinction.

36. ἐτήρουν αὐτὸν, fearing lest a rescue should be attempted by the friends of Jesus.

37. τὴν αἰτίαν κ.τ.λ. It was the Roman custom to place on the cross over the criminal's head, a *titulus*, or placard, stating the crime for which he suffered. St John records Pilate's refusal to alter the inscription, and mentions that the title was written in Hebrew and Greek and Latin.

**δ βασιλεὺς τῶν Ἰουδαίων.** See note ch. ii. 2.

The inscription is given with slight variations by the four Evangelists. *ὁ βασιλεὺς τῶν Ἰουδαίων* (Mark xv. 26). *ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος* (Luke xxiii. 38). *Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων* (John xix. 19). This variation points to the independence of the different Gospels, and also indicates that a real though not a verbal accuracy should be looked for in the records of the Evangelists.

**38. δύο λῃσταί,** ‘Two robbers’; in all probability partners in the crime of Barabbas. The mountain robbers, or banditti, were always ready to take part in such desperate risings against the Roman power. In the eyes of the Jews they would be patriots.

Josephus tells of one leader of robbers who burnt the palaces in Jericho (*B. J.* ii. 6), and of another who for twenty years had wasted the country with fire and sword.

Note the absence of *αὐτοῦ* after *δεξιῶν* and *εὐωνύμων*. See notes, ch. xxv. 31 (1).

**39.** See Ps. xxii. 7. This was not a Psalm of David, but was probably ‘composed by one of the exiles during the Babylonish Captivity... who would cling to the thought that he suffered not only as an individual, but as one of the chosen of God. But it has more than an individual reference. It looks forward to Christ.’ Dean Perowne on Ps. xxii.

**40. δ καταλόνων κ.τ.λ.** This is the mockery of the Jewish populace, who have caught up the charges brought against Jesus before the Sanhedrin. The taunts of the soldiers are named by St Luke alone: ‘If thou be the King of the Jews, save thyself’ (xxiii. 37).

**41. οἱ ἀρχιερεῖς κ.τ.λ.** Members of the Sanhedrin, the ‘rulers’ of Luke xxiii. 35.

**42. ἄλλους ἑσωσεν κ.τ.λ.** These words in the original would recall the ‘hosannas’ in the Temple which had enraged the chief priests; see note, ch. xxi. 9. They also connect themselves with the name of Jesus (*σωτῆρ*).

**βασιλεὺς Ἰσραὴλ.** Comp. *ὁ βασιλεὺς τῶν Ἰουδ.* *supra v. 37*, and see John i. 49, xii. 13.

**43. πέποιθεν κ.τ.λ.** See Ps. xxii. 8 [LXX. xxi. 9]: *Ἄπιστεν ἐπὶ Κύριον, ρυσάσθω αὐτὸν σωστά τούτον ὅτι θέλει αὐτόν.* The chief priests unconsciously apply to the true Messiah the very words of a Messianic psalm.

**ει θέλει αὐτόν.** A late construction frequent in LXX. Cp. the quotation chs. ix. 13 and xii. 7: *Ἐλεον θέλω καὶ οὐ θυσίαν* (Hos. vi. 6). On the still more unclassical idiom, *θέλων ἐν ταπεινοφροσύνῃ*, Col. ii. 18, see Bp. Lightfoot *ad loc.*

**44. τὸ δ' αὐτὸν κ.τ.λ.** They would naturally catch at the thought that the deliverer failed to give deliverance. St Luke alone relates that ‘one of the malefactors which were hanged railed on him...the other answering rebuked him.’ It is by no means impossible that the penitent robber may have seen and heard Jesus in Galilee.

45. ἀπὸ δὲ ἑκτῆς κ.τ.λ. From 12 to 3 o'clock in the afternoon, the hours of the Paschal sacrifice.

**σκότος ἐγένετο κ.τ.λ.** Not the darkness of an eclipse, for it was the time of the Paschal full moon, but a miraculous darkness symbolic of that solemn hour, and veiling the agonies of the Son of Man, when human soul and body alike were enduring the extremity of anguish and suffering for sin.

46. Ἡλίῳ νὺξ, λαρνᾷ σαβάχθανε!; (Ps. xxii. 1). Sh'baktani is an Aramaic form and occurs in the Chaldee paraphrase for the Hebrew 'azabtani. Such quotations of the Aramaic are very valuable and interesting as evidence of the language most familiar to Jesus, and also of the reverent accuracy of the Evangelists.

The repetition, θεέ μου, θεέ μου, gives a deeply pathetic force; cp. ch. xxiii. 37. It is an expression of utter loneliness and desolation, the depth of which it is not for man to fathom. Yet, 'it is going beyond Scripture to say that a sense of God's wrath extorted that cry. For to the last breath He was the well-beloved of the Father, and the repeated 'My God! My God!' is a witness even then to His confidence in His Father's Love' (Dean Perowne, Ps. xxii. 1).

Just as we are permitted to know that a particular passage of Zechariah was passing through the Saviour's mind as He crossed the valley of Kedron, so now we learn that Jesus, who in his human agony on the Cross had watched the various incidents that brought the words of that particular Psalm to his soul, found no words more fit to express the sense of awful desolation in that dark hour than the cry of the unknown psalmist—a captive perhaps by the waters of Babylon—in whose breast was such deep sorrow that it was like the sorrow of the Son of Man.

Θεέ. Noticeable as perhaps the only instance of this—the regular form of the vocative of θεός.

ἰναρι; Elliptical for ἵνα τι γένηται; 'in order that what may happen?' So 'to what end?' precisely synonymous with εἰς τι (Mark xv. 34).

**ἔγκατελίτες;** Cp. John xvi. 32: ἴδοι ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκοπιούθητε ἔκαστος εἰς τὰ δίαις κάμε μόνον ἀφῆτε· καὶ οὐκ εἰπεὶ μόνος διτὶ ὁ πατὴρ μετ' ἐμοῦ ἔστιν. Now even the sense of the Father's presence was lost.

This was probably the fourth word from the cross; the fifth 'I thirst' (John); the sixth 'It is finished' (John); the seventh 'Father, into thy hands I commend my spirit' (Luke). It is thought by some that after these words the darkness, which had lasted to the ninth hour, rolled away; others think that it lasted till the death of Jesus.

The thought of the Saviour's loneliness upon the cross has perhaps never been more feelingly expressed than in the smaller of Vandyke's two pictures of 'Christ on the Cross' in the Museum at Antwerp—the single figure dimly seen with none beside Him, or near, and a background of impenetrable darkness.

47. Ἡλίαν κ.τ.λ. This was probably spoken in pure mockery, not in a real belief that Jesus expected the personal reappearance of Elijah.

Wetstein notes that there were tales current among the Jews of the intervention of Elijah to rescue persons from the imminent peril of death.

48. λαβὼν σπόγγον κ.τ.λ. The soldiers' sour wine (*posca*), the reed, or hyssop stalk (John), and the sponge, were kept in readiness to quench the sufferers' thirst.

49. ἀφες ιδωμεν. We must understand this to mean either (1) leave him, do not assist him; or (2) leave it, do not give the draught to him; or (3) ἀφες coalesces with the verb following as in modern Greek, and = 'let us see.' For the construction cp. ch. vii. 4 and Luke vi. 42. In Mark the words ἀφετε ιδωμεν are put in the mouth of him who offered the wine to the Saviour. There ἀφετε may mean, 'let me alone.'

50. κράξας φωνῇ μεγάλῃ. Perhaps an inarticulate cry is meant, or perhaps the sixth word from the cross, *τετέλεσται*. John xix. 30.

ἀφήκειν κ.τ.λ. As in classical Greek, Hdt. xv. 190, φυλάσσοντες ἐπεδύ ἀπίγ τὴν ψυχήν: and Eur. Hec. 571, ἐπεὶ δ' ἀφήκε πνεῦμα. St Luke preserves the exact words, τάτερ, εἰς χεῖρά σου παρατίθεμαι τὸ πνεῦμα μου (xxiii. 46).

**51—56. EVENTS THAT FOLLOWED THE CRUCIFIXION.** (1) THE VEIL OF THE TEMPLE RENT; (2) THE EARTHQUAKE; (3) THE SAINTS ARISE; (4) THE CENTURION AT THE CROSS; (5) THE WATCHING OF THE WOMEN.

Of these, (2) and (3) are peculiar to St Matthew.

Mark xv. 38—41; Luke xxiii. 45, 47—49, where the grief of the spectators is an additional fact. St John omits these incidents, but records the breaking of the malefactors' legs and the piercing of Jesus' side.

51. τὸ καταπέτασμα κ.τ.λ. The veil meant is that which separated the holy of holies from the holy place. The rending of the veil signifies that henceforth there is free access for man to God the Father through Jesus Christ. Cp. 'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh' (Heb. x. 19, 20). The incident would be observed and made known to the Church by the priests, of whom afterwards 'a great company were obedient unto the faith' (Acts vi. 7).

ἐσχισθη...εἰς δύο. Examples of this expression are given from Polybius, Lucian, and other late authors. St Luke has the more classical idiom, ἐσχισθη τὸ καταπ. τοῦ ναοῦ μέσον.

52. τῶν κεκομημένων ὄγκων. κοιμᾶσθαι twice in this gospel, here figuratively of death; ch. xxviii. 13, of literal sleep. The figure is quite classical, as ὡς ὁ μὲν αὐθ οὐεών κοιμήσατο χάλκεον ὑπνον, Pl. λ. 241. Cp. the beautiful lines of Moschus, *Id.* iii. 109—111:

ἀμμες δ' οι μεγάλοι καὶ καρτεροί η σοφοί ἀνδρες  
θπποτε πράτα θάνωμες ἀνάκοοι ἐν θυσὶν κοίλη  
εῦδομες εὐ μάλα μακρὸν ἀτέρμονα θῆγρετον ὑπνον.

and Verg. *Æn.* vii. 277, ‘et consanguineus leti sopor.’ With Christianity it became the usual word to express the sleep of death, see 1 Cor. xv. 6, 18; hence *κοιμητήριον* (cemetery), the resting-place of the dead.

53. ἐκ τῶν μνημάτων. There were doubtless other tombs besides Joseph's near Golgotha.

Ὕερσιν, late in this sense.

54. ἑκατόνταρχος. The centurion in command of the guard of four soldiers who watched the execution. It is interesting to think that this officer would in all probability generally be quartered in the garrison town of Caesarea, where the centurion Cornelius (Acts x. 1) was also stationed.

As the Roman centurions were not chosen so much for impetuous courage as for judgment, firmness and presence of mind, there were doubtless many noble and thoughtful characters among them ; cp. (especially the last phrase): *βούλονται δὲ εἶναι τοὺς ταξιάρχους* (centurions) οὐχ οὕτω ὥρασται καὶ φιλοκινδύνους ὡς ἡγεμονικοὺς καὶ στασίμοντος καὶ βαθέϊς μᾶλλον τὰῖς ψυχαῖς κ.τ.λ. Polyb. vi. 24. 9.

ἀληθῶς θεοῦ νῖστος ἦν οὐτος. In Luke xxiii. 47, *ὄντως ὁ ἀνθρώπος οὗτος δίκαιος ἦν*—a translation of St Matthew's phrase for Gentile readers.

**Διακονοῦσσαι.** The beginning of the ministry of women—the female diaconate—in the Christian Church. The loving tendance of these women is a relief to the dark picture of the ‘afflictions of Christ,’ a relief recognised and feelingly expressed by all the great mediæval painters.

55. St Mark (xv. 40) specifies the group as ‘Mary Magdalene, and Mary the mother of James the less (rather, *the little*) and of Joses, and Salome.’

**Μαρία ἡ Μαγδαληνή.** Mentioned here for the first time by St Matthew. She was probably named from Magdala (*Mejd el*) on the Lake of Gennesaret; see map. She had been a victim of demoniacal possession, but was cured by Jesus (Luke viii. 2), and then joined the company of faithful women who followed Him with the Twelve. Mary Magdalene is named by St John as standing by the cross of Jesus, together with ‘his mother, and his mother's sister, Mary the wife of Cleophas’ (xix. 25). With these she watched the entombment of the Lord, and, after the Sabbath rest, early in the morning she was present at the sepulchre with sweet spices to anoint Him.

The great Italian painters have identified Mary Magdalene either with the ‘woman that was a sinner’ who anointed Jesus in the house of Simon the Pharisee (Luke vii. 36—50), or with Mary the sister of Lazarus. But neither identification can be sustained on critical grounds.

**Μαρία κ.τ.λ.** Perhaps the same Mary who was the wife of Cleophas, Clopas, or Alphæus (different forms of one name), mentioned John xix. 25. If so, according to one interpretation of the passage in John, the sister of the Blessed Virgin.

ἡ μήτηρ κ.τ.λ. Salome. See ch. xx. 20.

The record of the names of these women and the special note of their presence seems intended to be an express testimony to their high courage and devotion, which kept them on the scene of danger when the disciples had fled. The deed of them contrasts with the words of Peter and of all the Apostles (ch. xxvi. 35).

#### 57—66. THE ENTOMBMENT.

Mark xv. 42—47; Luke xxiii. 50—56; John xix. 38—42.

*Vv. 62—66* are peculiar to St Matthew. St Mark notes the wonder of Pilate that Jesus was already dead, and the evidence of the centurion to the fact. St John mentions the co-operation of Nicodemus—like Joseph, a member of the Sanhedrin, who ‘consented not to the deed of them;’ who brought ‘a mixture of myrrh and aloes about a hundred pound weight.’

57. Arimathea is generally identified with Ramathaim-zophim, on Mount Ephraim, the birth-place of Samuel (1 Sam. i. 1), the site of which is undetermined. Many authorities place it much nearer to Jerusalem than the position indicated in the map.

Ἰωσήφ. From the other two Synoptic Gospels we learn that he was ‘an honourable (Mark) counsellor (Mark and Luke),’ i.e. a member of the Sanhedrin. Like Nicodemus, he was a secret disciple of Jesus, and must undoubtedly have absented himself from the meetings of the Sanhedrin when Jesus was condemned. He ‘had not consented to the counsel and deed of them’ (Luke).

An ancient but groundless legend has connected Joseph of Arimathea with Glastonbury, where, it is said, he built of osier-twigs the first Christian Church in England. It is with this legend that the ‘Quest of the San Grail’ is connected.

58. ἐκθεύσαν προδοθῆναι, after having ascertained from the centurion that Jesus was dead. Usually those who suffered crucifixion lingered for days upon the cross. By Roman law the corpse of a crucified person was not buried except by express permission of the Emperor. A concession was made in favour of the Jews, whose law did not suffer a man to hang all night upon a tree. Deut. xxi. 23. (See Jahn, *Bib. Ant.* 296.) ‘The readiness of Pilate to grant Joseph’s request is quite in accordance with his anxiety to release Jesus and his displeasure against the Jews. If Joseph had not made this request, the body of Jesus would have been placed in one of the common burying-places appointed by the Council’ (Lightfoot, *Hor. Hebr. ad loc.*).

59. ἐντυλίσσειν, an Aristophanic word, meaning, ‘to wrap or envelope closely,’ so to swathe the dead body with bandages. Cp. Acts v. 6, where συστέλλειν is used in a similar sense, and John xi. 44, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κείπλαις, καὶ ἡ θύμη ἀντοῦ συντελέσθη.

*σινδών καθαρό*, ‘fine linen.’ *σινδών*, as Professor Rawlinson shews (Hdt. II, 86, note 6), was in itself a general term, meaning any stuff of a very fine texture; Josephus even speaks of a *σινδών* of goats’ hair (Ant. III. 5. 4). Here, however, *σινδών* is certainly the *βυσσίνη σινδών*, in strips (*τελαιώσι*) of which the mummy was wrapped (Hdt. II. 86); and that the mummy cloths are of linen has been proved by microscopic examination. The derivation of *σινδών* is uncertain, possibly from *Ινδός*, or Egyptian *shevit* or Hebr. *saddin*.

60. Θηρκεν αὐτὸν κ.τ.λ. *καινός*, ‘new,’ in the sense of not having been used. St John mentions that the tomb was ‘in a garden in the place where he was crucified’ (xix. 41). It was probably hewn out of the face of the rock near the ground (John xx. 11), and the body of Jesus would lie horizontally in it.

*προσκυλίσας κ.τ.λ.*, assisted by Nicodemus. This stone was technically called *golal*.

This was the first instance and a signal one of the power of the Cross of Christ to inspire enthusiasm and courage at the darkest hour. Up to this time Joseph had been a secret disciple, now he braves everything for the *dead* Christ.

61. ἡ ἀλλή Μαρία. The mother of James the less (or little, *ὁ μικρός*) and Joses (Mark xv. 47).

τοῦ τάφου. St Matthew is the only writer in the N.T. who uses the word *τάφος* (Rom. iii. 13 is a quotation): *τάφος* is strictly, the place where the dead is ‘laid or put away with care.’ See Curtius, *Etym.* 502. The Jews preferred to call the tomb ‘a memorial’ (*μνημεῖον*).

62. τῇ δὲ ἐπαύριον κ.τ.λ. It was after sunset on Nisan 14. The preparation (*ταρασκευή*) was over, the Sabbath and the Paschal feast had commenced. This explanation of the somewhat unusual phrase accords with the view already taken of the Last Supper and the Pass-over.

While Christ’s enemies were busy this Sabbath day, his friends rested according to the commandment (Luke xxiii. 56).

63. ἔμνήσθημεν. ‘We remembered,’ it occurred to us, aorist of an action just past.

*πλάνος...πλάνη*, ‘deceiver’...‘deceit.’ The relation between the two words is lost in A.V.

Μέρος τρέις κ.τ.λ. For this present cp. ch. xxiv. 41, xxvi. 2.

It appears from this that the priests and Pharisees understood the true import of Christ’s words, ‘Destroy this temple, and after three days I will raise it up,’ which they wilfully misinterpreted to the people.

64. τῷ λαῷ. As frequently in N.T. in a special sense, the people of Israel, the Jews.

‘Ηγέρθη. ‘He rose.’

65. Κύρετε κουστωδίαν. The meaning is either (1) that Pilate refuses the request; ‘Ye have a watch of your own’—(a) the Levitical

temple guard, or more probably (b) a small body of soldiers whom Pilate may have already placed at their disposal—or (2) he grants it curtly and angrily, ‘Take a watch; begone.’

The latter view is generally adopted now; but it involves a meaning of *ἔχειν* (‘to take’) of which no clear example appears either in classical or Hellenistic Greek. See, however, Alford on 1 Tim. ii. 13, who argues for such a meaning in that passage: ὑποτύπωσιν ἔχειν γιανόντων λέγων, ‘have (take) an ensample of (the) healthy words,’ &c. It should also be mentioned that in modern Greek *ἔχειν* and *λαμβάνειν* are so nearly connected in meaning that the defective parts of *ἔχειν* (aor. and 2nd future) are supplied from *λαμβάνω*. Still the argument in favour of retaining the ordinary meaning of *ἔχειν* in this passage is strong, and the objection that we have no record of a body of Roman soldiers being placed occasionally under the orders of the Sanhedrin need not have great weight. In this case Pilate may well have held it to be a measure on the side of order.

It seems quite clear from ch. xxviii. 14 that the guard was of Roman soldiers.

In any view the *asyndeton* *ἔχετε ὑπάγετε ἀσφαλίσασθε* indicates impatience on the part of Pilate.

*κουστωδίαν* appears to have meant a guard of 60 men. See quotation from Theophylact, note on v. 27 of this chapter.

*ἀσφαλίσασθε...τροφαλίσαντο*. The middle voice has its proper form, ‘secure for yourselves.’ A providential point, for if the Roman soldiers had secured the sepulchre the Jews might still have affirmed that deceit had been practised.

*τροφαλίζειν* is a Polybian word which does not seem to have been used earlier. Cp. Acts xvi. 24, τὸν πόδας τροφαλίσατο αὐτῶν *εἰς τὸ ξύλον*. The verb does not occur elsewhere in N.T.

66. *σφραγίσατε*. ‘The sealing was by means of a cord or string passing across the stone at the mouth of the sepulchre and fastened at either end to the rock by sealing clay’ (Alford). Cp. Dan. vi. 17: καὶ ἐσφραγίσατο ὁ βασιλεὺς ἐν τῷ δακτυλίῳ αὐτοῦ καὶ ἐν τῷ δακτυλίῳ τῶν μεγιστῶν αὐτοῦ (sc. τὸν λίθον τὸν ἐπέθηκαν ἐπὶ τὸ στόμα τοῦ λάκκου).

*σφραγίζειν* is used in various figurative senses, all more or less nearly connected with this literal signification. See John iii. 33 and 2 Cor. i. 2, ‘certify.’ Eph. i. 13, iv. 30, ‘assure.’ Rom. xv. 28, ‘secure,’ ‘authenticate.’ Rev. x. 4, xxii. 10, ‘conceal.’ In Ecclesiastical Greek it is used of making the sign of the Cross in baptism and other rites.

## CHAPTER XXVIII.

2. *διπλὸς τῆς θύρας* after *λίθον* omitted NBD, some versions and Origen. The words are found in the later authorities, ACE and other uncials, some versions and Fathers.

9. In *textus receptus* the verse begins: ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. The clause is omitted in ΚΒΔ, many versions and Fathers; appears in ΑC and some versions. The leading editors reject the words.

20. The evidence against the final *αμήν* is very strong: ΚΑΒΔ, many versions and Fathers.

#### CH. XXVIII. 1—8. THE RESURRECTION.

Mark xvi. 1—8; Luke xxiv. 1—12; John xx. 1—18.

The discrepancies are slight, and may be accounted for by the agitation of the witnesses of this momentous scene. To the women named in this Gospel St Mark adds Salome; St Luke, Joanna and other women; St John names Mary Magdalene only. St Luke and St John mention the visit of Peter to the sepulchre, St John adding ‘that other disciple.’ This Evangelist also records the appearance of Jesus to Mary Magdalene in the garden.

The order of events was probably this: First, Mary Magdalene and the other Mary, having come early to the tomb, were addressed by the Angel and saw the empty sepulchre; they hasten to inform Peter and the other disciples; Peter and John visit the tomb and depart; Mary Magdalene, left alone, beholds her Lord, whom at first she does not recognise; soon afterwards the Lord appears a second time to Mary Magdalene, now in the company of other women.

1. ὅψ denotes a longer interval after sunset than ἐσπέρα.

σάββατα. Plural in both senses, ‘sabbath’ and ‘week.’

τῇ ἐπιφωσκούσῃ. Cp. Luke xxiii. 54, σάββατος ἐπέφωσκεν, the only other passage where the word occurs, the cognate form ἐπιφαύσκειν is classical, and occurs four times in the LXX. version of Job: ἦ οὐχ ὄρωμεν ἥλιον τὸν ἐπιφαύσκωτα, Job xxxi. 26. In Luke loc. cit. the word ἐπιφώσκειν is used not of the natural daybreak, but of the commencement of the sabbath after sunset on the παρασκεύῃ. Here, as we see from the parallel passages (Luke xxiv. 1, δρόμου βαθέως; Mark xvi. 2, λιαν πρωὶ τῶν σαββάτων; John xx. 1, προῖ, σκοτίας ἔτι οὐσης), it means the early dawn.

Θωρῆσαι τὸν τάφον. Both St Mark and St Luke mention that they brought spices and ointments.

2. σεισμὸς ἐγένετο μέγας. Peculiar to St Matthew.

ἄγγελος κυρίου. Ἄνδρες δύο ἐπέστρεψαν αὐταῖς ἐσθῆτις δοτραπτούσῃ (Luke xxiv. 4). δύνα ἀγγέλους ἐλευκοῖς καθεζομένους (John xx. 12).

3. ἰδέα. Here only in N.T., not ‘countenance,’ but ‘appearance,’ ‘species sub oculos cadens,’ not the thing itself but the thing as beheld, ‘ἰδέα τοῦ προσώπου,’ ‘the look of the countenance.’ (Trench, *N.T. Syn.* 2nd series, p. 93.)

4. ἀπὸ φόβου...ῶς νεκροῦ. Cp. οἱ δὲ σύμμαχοι τεθνᾶσι τῷ δέει τοὺς τοιωτούς ἀποστόλους, Dem. *Phil.* I. 45.

5. μὴ φοβεῖσθε ὑμεῖς. The pronoun is emphatic; a contrast with the alarm of the soldiers is implied.

τὸν ἐσταυρωμένον. ‘Who hath been crucified,’ not ‘which was crucified,’ A.V.

6. ἤγέρθη. As in ch. xxvii. 64, He rose. So also in next verse.

καθάς. Non-Attic for classical καθά. See Lob. *Phryn.* p. 426.

τέσσερες κ.τ.λ. In order that they might be convinced of the fact.

It is hardly possible for us even to conceive the overwhelming joy that the conviction of this truth must have brought to these holy women, whose recollection of the divine words and looks and love-inspiring sweetness of character would be quickened by the painful watching and the passionate sorrow for their seeming loss.

7. εἴπατε κ.τ.λ. ‘And Peter’ (Mark). Peter, more than the rest, would be longing for the Lord’s return to win forgiveness.

#### 9, 10. THE APPEARANCE OF JESUS TO MARY MAGDALENE AND THE OTHER MARY.

Recorded by St Matthew only.

Jesus had already appeared to Mary Magdalene *alone*. We must suppose that she was now joined by the other Mary, and perhaps by Salome, Joanna, and others; and while these were going to announce the great news to the rest of the disciples [Peter and John already knew] the Lord Jesus met them.

The following is a list of the different recorded appearances of Jesus during the forty days:—(1) To Mary Magdalene alone (John xx. 14 foll.; Mark xvi. 9). (2) To Mary Magdalene, the other Mary, and perhaps other women (Matthew xxviii. 9, 10). (3) To Peter (Luke xxiv. 34; 1 Cor. xv. 5). (4) To Cleophas and another on the way to Emmaus (Luke xxiv. 13—35). (5) To the apostles, in the absence of Thomas, at Jerusalem (Mark xvi. 14; Luke xxiv. 36; John xx. 19). (6) To the eleven apostles at Jerusalem (John xx. 26). (7) To seven disciples at the Sea of Tiberias (John xxi. 1—24). (8) To the eleven on the highland of Galilee (Matthew xxviii. 16). (9) To five hundred brethren at once—possibly the same appearance as 8 (1 Cor. xv. 6). (10) To James, the Lord’s brother (1 Cor. xv. 7). (11) To the eleven in the neighbourhood of the Holy City (Mark xvi. 19, 20; Luke xxiv. 50; Acts i. 3—12; 1 Cor. xv. 7).

9. ὑπήντησεν. See note, ch. viii. 28.

Χαίρετε. The Greek salutation, both on meeting and on parting.

ἐκράτησαν αὐτὸν τοὺς πόδας κ.τ.λ. The immemorial usage in the East in obeisance to a sovereign prince.

In the interesting clay cylinder of Cyrus he says of the subject

kings: ‘they brought me their full tribute and kissed my feet.’ (Canon Rawlinson, *Cont. Rev.* Jan. 1880).

10. διαγγελλατε κ.τ.λ. i.e. tell my brethren (of my Resurrection), in order that they may go.

δελφοῖς μου. The disciples; ‘He named them brethren, as being Himself a man and their kinsman according to man’s nature’ (Euthymius quoted by Ellicott, *Life of our Lord*); comp. Heb. ii. 11, δ τε γὰρ ἀγιάσων καὶ οἱ ἀγιάσμενοι ἐξ ἑνὸς πάντες δι’ ἣν αὐτὸν ὁκέπαισχύνεται ἀδελφὸν αὐτὸν καλεῖν. The name of ‘brethren’ is not directly applied by Christ to his disciples, until after the Resurrection (cp. John xx. 17). He had clearly manifested the power of the God-head, and there was special need of reminding his disciples that He was still man, and that they were brethren.

11—15. THE ROMAN GUARDS ARE BRIBED. This important testimony is given by St Matthew only.

11. τινὲς τῆς κουστωδίας. An expression that implies more than the traditional number of four guards. The full complement of a κουστωδία appears to have been 60 men. See note, ch. xxvii. 65.

12. ἀργύρια ἴκανα. Many pieces of silver, a *lagesse*.

13. ἡμῶν κοινωμένων. The penalty for which would be death.

14. ἐπὶ τοῦ ἡγεμόνος. ‘Before the governor.’ With this use of ἐπὶ comp. ἐπὶ μαρτύρων, 1 Tim. v. 19; ἐπὶ τῶν ἀδίκων...ἐπὶ τῶν ἀγίων, 1 Cor. vi. 1, ‘at the bar of,’ and the common phrases ἐπὶ δικαιοστῶν, δικαιστηρίων. These expressions are closely connected with the physical notion of ἐπὶ, ‘upon.’ A matter may be said to rest upon witnesses or judges, i.e. depend upon their evidence or decision. This use explains the expression in the text, which means either, (1) ‘If the matter should be heard in the Procurator’s Court’—come before him officially. (2) Or perhaps in a more general sense; ‘If rumours of it should come before him’—if he should hear of it.

πείσομεν. ‘Will persuade’ (by bribes). Cp. Eur. *Medea* 964, μὴ μοι σύ, πείθειν δῶρα καὶ θεοὺς λόγος | χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς. Hdt. viii. 184, ξενὸν τινα καὶ οὐ Θηβαῖον χρήμασι πείσας.

ἀμέριμνος. At Rome, in Cicero’s time, judicial bribery was so organized that contracts were taken to secure acquittal by this means. And the whole process of bribery had a special vocabulary, in which this very word ἀμέριμνος appears to have had a place, Curio meeting Verres and assuring him that he has won his acquittal by bribery: ‘hunc jubet sine cura esse: renuntio inquit tibi te hodiernis comitiis esse absolutum.’ ἀμέριμνος here and 1 Cor. vii. 32 only in N.T.

15. θιεφημίσθη μέχρι τῆς σήμερον. Hence St Matthew found it especially needful to narrate the true facts. An aorist qualified by an adverb of present time has the force of a perfect definite. The note of time therefore, like the use of γέγονεν (ch. i. 22, xxii. 4), implies that the events described were still of comparatively recent memory.

## 16, 17. JESUS APPEARS TO THE ELEVEN IN GALILEE.

Peculiar to St Matthew.

**16. τὸ ὄψος.** The mountain. Perhaps the highland behind Tell Hum or Capernaum (see map), the scene of their earliest intercourse with Christ, and the very spot where the New Law was first proclaimed. There the brethren, possibly five hundred in number [see *v. 9, 10 (8) (9)*], besides the Eleven, awaited the coming of the Great Shepherd (*v. 7*). As the sacred form appeared on the familiar mountain side they threw themselves on the ground, doing homage to their Lord and God. But some doubted still. Then He drew more near and spake. And as the words sounded in their ears, we may believe they 'knew his voice' and dismissed their doubts.

**17. προσεκύνησαν.** See note, ch. xx. 20. It is characteristic of St Matthew's Gospel that this word, which indicates the homage and prostration before a king, should occur twelve times, whereas it is found twice only in each of the other Synoptics.

**οἱ Σά.** Probably not some of the Apostles, but some of the five hundred who had not previously seen the Lord.

For *οἱ δὲ* when *οἱ μὲν* is omitted in the first clause see note, ch. xxvi. 67. *Πλ. xl.* 536, *ἀφ' ἵππεων σπλέων βαθὺιγγες ἔβαλλον, | al. δὲ ἀπ'* *ἐπισσώτρων* (Winer, p. 131, and Riddell on Plato, *Apol. Soc.*, p. 18, note 3, and Dig. 241).

**ἔστασαν.** The same word is used of St Peter's doubt, ch. xiv. 31, and in these passages only in N.T.; there too the doubt is followed by adoration, *v. 33*.

## 18—20. THE LAST CHARGE TO THE APOSTLES.

**18. προσελθὼν ἦλιησεν.** Came up to them, near to them, and spake.

'Εδόθη, 'was given,'—the aorist of an eternal fact, so undefined and independent of time-notion, cp. ch. iii. 17 and xi. 27, and Phil. ii. 8—10. These words, in which the infallible King Himself announces His eternal possession of the Kingdom, St Matthew, who is essentially the historian of the Kingdom, alone records.

**19. μαθητεύσατε.** Make disciples of. Cp. Acts xiv. 21, *μαθητεύσαντες* *ἰκανούς*, and see ch. xiii. 52, xxvii. 57, where the same word is used. *διδάσκοντες*, *v. 20*, = 'instructing.' 'Make disciples of all the Gentiles *πάντα τὰ ἔθνη* by baptism and by instruction in all my commands to you' (*πάντα δος ἐνετελάμην*).

**εἰς τὸ ὄνομα.** 'Into the name.' Jewish proselytes were baptized into the name of the Father; Jesus adds the name of the Son and of the Holy Ghost. In the instances of baptism recorded in the Acts, ii. 38, viii. 16, x. 48, xix. 5, the name of Jesus Christ (or the Lord Jesus) alone occurs in the baptismal formula, but the promise of the Holy Ghost is given (ii. 38), or the gift of the Holy Ghost follows the *εἰς τὸ ὄνομα* (viii. 17, xix. 6), or precedes it (x. 44, 47).

20. μεθ' ὅμοιν εἰμί. The Lord Jesus had already taught His disciples during the forty days how He could be present with them and yet be unseen by them. They could then the more easily believe this promise.

πάσας τὰς ἡμέρας. 'All the days,' not at intervals during the days (δι' ἡμερῶν τεοσερδικούτα ὀπτανόμενος, Acts i. 8), but continuously on each and all the days between now and the completion of the *Æon*.

Ἐως τῆς κ.τ.λ. See note ch. xiii. 39. The last words of St Matthew's Gospel fall solemnly on the ear, the sense of the continual presence of Christ is not broken even by an account of the Ascension. No true subject can doubt that the King is enthroned in Heaven.

## INDEX TO NOTES.

### I. ENGLISH.

- Abomination of desolation, 268  
Accentuation, 138, 267  
Aceldama, 302  
Ælon, end of the, 192  
Agony in the Garden, 292  
Ahimelech, 177  
Almsgiving, 126  
Analysis of Gospel, xxii.  
Andrew, call of, 109; name, 161  
Anise, 261  
Annas, 296  
Aorist, use of in N. T., 175; see also 119, 130, 134, 143, 150, 227, 257, 319  
— imperative, 99  
— late form of, 114, 118  
Apostles, meaning of word, 160; mission of, 160; list of, 160  
Appearances of our Lord after the Resurrection, 317  
Arimathæa, 313  
Arrest of Jesus, 294  
Article, the definite, 105, 150, 151, 230, 306  
Asaph the Seer, 191  
Ass, 240  
Augment, 142  
Banks, 133, 278  
Banquet, kingdom of heaven compared to a, 147  
Baptism, of John, 97; meaning of, 97; our Lord's, 102; form of enjoined by Christ, 319
- Bar, meaning of, 210  
Barabbas, 303  
Bartholomew, meaning of name, 161; identified with Nathanael, 161  
Baskets, different words for, 200, 207  
Beelzebub, meaning of, 166  
Bethany, 240, 242, 244  
Bethlehem, 86, 88, 92  
Bethphagé, 240  
Bethsaida, 173; question of two places called, 199  
Betrayal of Jesus, 287. *See Arrest of Jesus*  
Binding and loosing, meaning of, 212, 223  
Birds, 134, 135, 164, 167  
Blasphemy, 297  
Blindness, cause of prevalence in the East, 157; cure of, 157, 239  
Brethren of the Lord, theories concerning, 184, 194  
Bushel, 118
- Cæsarea Philippi, 209, 210  
Caiaphas, 284, 296  
Calvary, 307  
Camel's hair, 97  
Canaanite woman, the, 205  
Cananite, Simon the, 161; meaning of word, 161  
Candle. *See Lamp*  
Capernaum, 108, 173

- Centurion in Herod's army, 146; Roman, 312  
*Charoseth*, 289  
 Chief Priests, 244, 284  
 Chorazin, 173  
 Christ, meaning of, 82  
 Church of the future, 164; Christian, 211; meaning of word, 211; Jewish, 223  
 Cleansing of the Temple, 243  
 Clothes, 124, 241, 269; rending of, 297  
 Commandments, the, in regard to the New Law, 119; enumerated, 230; the greatest, 255  
 Comparative degree, 220  
 Corban, 121, 203  
 Corn, plucking ears of, 177  
 Cowardice, 150  
 Cross, 168; different kinds of, 303  
 Crown of thorns, 306  
 Cummin, 261  
 Cup, meaning of, 237  
 Dative case, 197  
 David and the shewbread, 177  
 David, son of, 205, 239, 256  
 Decapolis, 111  
 Demoniacs, 150, 157  
*Denarius*, 225, 234, 253  
 Destruction, miracles of, 151, 244  
 Devil, meaning of name, 105  
 Devils, Greek word for, 111, 151  
 Disciples of John, 154  
 Discourses peculiar to Matthew, xi.  
 Divorce, 83, 122, 226, 227  
 Dogs, 206  
*Drachmae*, 219  
 Drowning, 221  
 Egypt, 91  
 Elijah, 216, 217  
 Epilepsy, 218  
 Eternal, 281  
 Eucharist, 290  
 Evenings, between the, 199  
 Evil eye, 183, 236  
*Fasting*, 105, 132, 154  
 Fig-tree, cursing of, 244; early kind of, 245; parable of, 272  
 Final infinitive, 104, 167  
 Final sentences, 84  
 Five thousand fed, 199  
 Flowers, 135  
 Forgiveness, 224  
 Four thousand fed, 207  
 Fragments, proper meaning of, 200  
 Friend, meaning of, as an address, 236, 294  
 Future tense, 126, 224  
 Gadara, 150  
 Galilæans, dialect of, 298  
 Galilee, ministry in, 107; meaning and history of, 107  
 Garment, hem or fringe of the, 202, 258  
 Gehenna, 120, 211, 260  
 Genitive case, 120, 177  
   — of infinitive, 91  
 Gennesaret, Lake of, 108, 185; land of, 201  
 Gerasa, 150  
 Gergesa, 150  
 Gesture and looks of Jesus, 231, 243  
 Gethsemane, 292  
 Goats, 279  
 Golgotha, 307  
 Gospel, meaning of word, 80  
 Greek names among the apostles, 161  
 Guards at the Cross, 312; at the Sepulchre, 318  
*Habba* as a Messianic title, 83, 242  
 Hebraisms, 168, 169, 174, 177, 230, 247, 249  
 Hebrew original of St Matthew's Gospel, xviii.  
 Hell, two Greek words for, 211, and see *Gehenna*  
 Herod the Great, 86, 239; Antipas, 196, 226; Archelaus, 239; Philip, 196  
 Herodian family, xxxii.  
 Herodians, 252  
 Herodias, 196, 228

- High-priesthood, no longer hereditary, 284  
 Hinnom, valley of, 120  
 History, external during Christ's ministry on earth, xxvii.  
 Holy Ghost promised to the Apostles, 165; sin against the, 181  
 Hosanna, meaning of word, 241  
 Hosea quoted, 93, 154, 178  
 Immortality, proof of, 254  
 Imperative (Hebrew), 230; aor. and pres., 230  
 Imperfect tense, 102, 143, 145, 156, 197, 200  
 Infinitive, final, 104, 118  
 Innocents, massacre of, 93  
 Inscription, or title on the Cross, 308  
 Irenæus' testimony concerning St Matthew, xviii.  
 Isaiah quoted, 84, 85, 95, 108, 179, 187, 204, 241, 243  
 Iscariot, meaning of, 162  
*Ish*, 299  
*Itacism*, 151  
 Jairus, daughter of, 156  
 James, different persons called, 161  
 Jeremiah quoted, 92  
 Jericho, 239  
 Jerusalem, fall of as a type of the end of the world, 215, 265; population during passover, 242; Jesus weeps over, 263; Aramaic form for used once by St Matthew, 263; horrors of siege, 269  
 Jesus, meaning of name, 84; date of birth, 86; Baptism, 101; Temptation, 104; Crucifixion, 308; Resurrection, 316  
 John the son of Zebedee, call, 109; one of the three present at the raising of Jairus' daughter, 156; at Transfiguration, 216; at Agony in the garden, 292  
 John the Baptist, preaching, 95; imprisonment, 170; death, 193  
 Jonah, the sign of the prophet, 183, 209  
 Jordan, fords of the, 102  
 Joseph, husband of the Virgin Mary, both genealogies shew descent of, 80, 82; son of Heli, and probably first cousin to Mary, 82  
 Joseph of Arimathea, 313  
 Jot, 119  
 Judas Iscariot, probably a non-Galilæan, 162; betrays Jesus, 294; remorse of, 301; end of, 214, 302  
 Judas or Jude, three persons named, 161  
 Jude the apostle, also called Lebbæus and Thaddæus, 161  
 Judgment on others, 138  
 Judgment, day of, 279  
 Kedron, valley of, pinnacle overlooking, 105; Jesus crosses in triumph, 242; and on His way to Gethsemane, 292  
 Keys, significance of, 212, 259  
 Kingdom of God, or of heaven, meaning of, 96; relation of, to sermon on the Mount, 112; compared to a banquet, 147; keys of, 212; rank in, 238  
 Lamp, 118  
 Last Supper, 238  
 Leaven, 190, 209  
 Lebbæus, 161  
 Leper and leprosy, 145, 163  
 Levi. *See* Matthew  
 Life, different senses of word, 168, 214  
 Lilies, 135  
 Little ones, meaning of, 169, 221  
 Locusts, 97  
 Lord's prayer, 128—132  
 Love or *agapé*, 267  
 Lunatic, 111; cure of, 218  
 Machærus, scene of John the Baptist's imprisonment, 107; and death, 197  
 Magdala, or Mejdel, 207  
 Magdalene. *See* Mary  
 Magi, 87

- Malachi quoted, 171, 217  
 Malchus, his ear cut off by St Peter, 294  
 Mammon, 134  
 Marriage, 226; customs of, 82, 154, 226, 252, 275  
 Marriage-feast, parable of, 251  
 Mary Magdalene, account of, 312; at the Cross, 312; at the resurrection, 316  
 Mary the Virgin, genealogy of, 82; her betrothal, 83; subject of prophecy, 85  
 Mary, sister of Lazarus, anoints Christ, 285  
 Mary, mother of James and Joses, 312  
 Matthew, life of, xi.; call, 153; change of name, xi.; service under Herod Antipas, xii.; preaches to the Jews in Palestine, xiv.; and in other countries, xiv.; character, xiv.; death, xiv.  
 Matthew, Gospel according to; origin, authorship, and date, xv.; special reference to Jews, xvi.; style, xvi.; Hebrew original, xviii.; analysis of, xxii.  
 Messiah, meaning and origin of title, 82; false, 266  
*Metayer* system, 248  
 Micah, quoted, 89  
 Middle voice, 135  
 Mills in Palestine, 273  
 Millstone, 221  
 Miracles peculiar to Matthew, xxi. — names for, 245  
 Money, different kinds and value of, 121, 163, 225, 234, 253, 286, 287  
 Money-changers, 243  
 Moses, 216  
 Mount of Transfiguration, 216  
 Mustard seed, 190  
 Nathanael identified with Bartholomew, 161  
 Nativity, date of, 85  
 Nazarene, meaning of expression, 94, 95  
 Nazareth, 85, 93, 94, 108  
 New Testament, 291  
 Nicodemus, a secret Jesus, 313; assists at 313  
 Oaths, 123  
 Optative mood, 179  
 Oven, description of, 131  
 Painters and pictures, il from, 102, 198, 218, 3  
 Paneas, 210  
 Pantenus, } testimony  
 Papias, } Matthew,  
 Parables, peculiar to Mat meaning of word, 186; teaching by, 186, 187,  
 Paralysis, } 146, 152  
 Paralytic  
*Parousia*, 266  
 Participles, 83, 208  
 Passion foretold, 212, 21  
 Passover, account of; r word, 283; account of  
 Pearls, 139  
 Persea, 226  
 Perfect tense, 116, 152, :  
*Periblem*, 136  
 Persecution, 116, 165  
 Peter, confession, 210;  
     Three at raising of Jair, 156; at Transfiguration at Garden of Gethsemane denial of Christ by, 24  
 Pharisees, 98, 153; coa Sadducees, 208  
 Phylacteries, 257  
 Pilate, procurator of Judæa; character; nations concerning, 300  
 Jesus before, 303; a save Jesus, 305; give of Jesus to Joseph, 31:  
 Pilate's wife, 304  
 Plant life, 190, 272  
 Plural, 135, 143, 198  
 Poetical element in N. T  
 Prætorium, 306  
 Prayer, 127; the Lord's, Present tense, 83, 134, v

- Prisons, 280  
 Procurator, 300  
 Prophecies, how fulfilled, 84  
 Psalms quoted, 106, 115, 310  
 Publicans, 125, 153, 223, 247  
 Punctuation, 169  
 Purple robe. *See Scarlet robe*  
 Rabbi, 258  
 Rabbinical sayings, 122, 203, 212, 218, 258, 261  
 Raca, 120  
 Ransom, meaning and derivation, 239  
 Release of prisoners at Passover, 303  
 Restoration of all things, 217, 232  
 Resurrection, proof of, 254; our Lord's, 316; foretold, 213, 218, 236  
 Riches, 231  
 Robbers or bandits, 243, 309  
 Rome, Archelaus and Antipas resided at, 196  
 Rooms, uppermost, 258  
 Rulers of synagogue, 110, 229  
 Sabbath, observance of the, 177; flight on the, 269  
 Sabbath day's journey, 269  
 Sadducees, account of, 98; tempt Jesus, 254  
 Salome, mother of Zebedee's children, 237, 313  
 Salome, daughter of Herodias, 196  
 Salt, 117  
 Samaritans, 162  
 Sanhedrin or Sanhedrim, 89, 284; first meeting at our Lord's trial, 296; second meeting, 300  
 Satan, meaning of name, 105  
 Scarlet robe, 306  
 Scourging, 305  
 Scribes, 143; of the Kingdom of heaven, 193  
 Seine or drag net, 193  
 Sermon on the Mount, 112—143  
 Shekel, 219, 301  
 Shewbread, 177  
 Simon of Cyrene, 307  
 Simon Peter. *See Peter*  
 Simon the leper, 285  
 Sins, forgiveness of, 152  
 Sitting, the position of a teacher, 113, 257; on the right hand, 256  
 Slaves and slavery, 100, 133, 147, 238, 287  
 Sleep of Jesus, 150  
 Son of man, 149  
 Sower, parable of, 186  
*Speira*, 306  
 Spikenard, 285  
 Star, in the east, 87; appearance of the Messiah connected with, 88  
 Subjunctive mood, sequence of on historical tenses, 178, 201; relation of with future, 188, 224  
 Supper, the last, 287; order and incidents of, 288  
 Swine, destruction of, 151  
 Synagogue, account of, 110; allusion to, 166  
 Syrophenician. *See Canaanite*  
 Tabor, 216  
 Talents, value of, 224; parable of, 277  
 Tallith, fringe of, 202, 258  
 Tares, meaning of parable of, 189  
 Tax-gatherers. *See Publicans*  
 Temple, cleansing of the, 243; destruction of, foretold, 264; veil of, rent in twain, 311  
 Temptation, different accounts of, 103; how to be viewed, 104  
 Tetrarch, meaning of, 196  
 Thaddæus, 161  
 Thief. *See Robber*  
 Thirty pieces of silver. *See Shekel*  
 Tiberias, 199  
 Time, divisions of, 199, 200, 235; reckoning of, 216  
 Title on the Cross, 308  
 Tombs at Gergesa, 150  
 Trade, 277  
 Traditional sayings of Christ, 136, 164  
 Traditions, 203  
 Transfiguration, 216  
 Transitional particles, 90

*INDEX.*

- Treasury. *See* Corban  
Trial of Jesus Christ, order of the,  
296  
Tribute money or Temple tax, 219;  
  Roman, 253  
Triclinia, 258  
Trumpet, 127  
Tunic, 124
- Vespasian, 90  
Vinegar, 308  
Vineyard, parable of labourers in  
the, 233  
Virgin, the. *See* Mary  
Virgins, parable of the ten, 275  
Voice from heaven, 102
- Watch at the Sepulchre, 315  
Watches, division of night into,  
200  
Wilderness of Judea, 95, 104  
Wine, 155  
Words from the Cross, 307, 310
- Yoke, meaning of, 176
- Zealot, Zealots, 98; Simon, the,  
161; excesses of at siege of Je-  
rusalem, 268  
Zebedees, sons of, 237  
Zechariah, the prophet, 241, 291,  
302; the priest, 263

## II. GREEK.

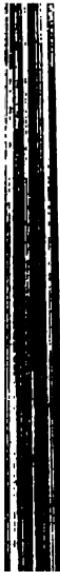
- |                                      |                                     |
|--------------------------------------|-------------------------------------|
| <i>ιν</i> , 125                      | <i>ἀποκρίνεσθαι</i> , 102, 174, 303 |
| <i>ι</i> , 103, 267                  | <i>ἀπόστολος</i> , 160              |
| <i>γρός</i> , 103                    | <i>άρτος</i> , 129, 136, 177, 199   |
| <i>εύειν</i> , 124, 307              | <i>ἀρχιερεῖς</i> , 244, 284         |
| <i>ος</i> , 155                      | <i>ἄσφαλτειν</i> , 315              |
| <i>ις</i> , 258, 318                 | <i>αὐλή</i> , 298                   |
| <i>νεῖν</i> , 292                    | <i>αὐληται</i> , 156                |
| 211                                  | <i>αὐτός</i> , 100, 110, 115        |
| 301                                  | <i>ἀφανίζειν</i> , 132              |
| 140                                  | <i>ἄφεις</i> , 138, 311             |
| 192                                  | <i>ἄφεσις</i> , 130, 291            |
| <i>ι</i> , 281                       | <i>ἄχυρον</i> , 101                 |
| <i>ι</i> , 141                       |                                     |
| <i>οι</i> , 164                      | <i>βαπτίζειν</i> , 97               |
| <i>ών</i> , 90                       | <i>βασανίζειν</i> , 146, 200        |
| <i>στρον</i> , 285                   | <i>βασανιστής</i> , 225             |
| 117                                  | <i>βίσανος</i> , 110                |
| 109                                  | <i>βασιλισσα</i> , 183              |
| 101                                  | <i>βαττολογεῖν</i> , 128            |
| <i>ωοι</i> , 318                     | <i>βδέλυγμα</i> , 268               |
| 119                                  | <i>βεβηλοῦν</i> , 178               |
| <i>ληστρον</i> , 109                 | <i>Βεελζεβούλ</i> , 166             |
| <i>ιττεῖν</i> , 290                  | <i>βῆμα</i> , 304                   |
| <i>ιν</i> , 93                       | <i>βιάζεσθαι</i> , 172              |
| <i>ασις</i> , 254                    | <i>βλασφημᾶν</i> , 153              |
| <i>λή</i> , 88                       | <i>βλασφημία</i> , 153              |
| <i>ιρεῖν</i> , 92                    | <i>βλέπειν</i> , 138                |
| <i>λαγμα</i> , 214                   | <i>βρέχειν</i> , 125                |
| 220, 239                             | <i>βρῶσις</i> , 133                 |
| <i>ις</i> , 184                      |                                     |
| <i>ιν</i> , 297                      | <i>γέεννα</i> , 120, 260            |
| <i>ιεγόμενα</i> , 129, 167, 179, 238 | <i>γενέσια</i> , 198                |
| <i>ιν</i> , 127                      | <i>γογγύζειν</i> , 235              |
| 18, 138, 141, 201                    | <i>γογγυσμός</i> , 235              |
| <i>κατοῦν</i> , 261                  |                                     |
| <i>τροστασις</i> , 217               | <i>δαιμόνιον</i> , 157              |

- δαίμων, 151  
 δεῖ, 267  
 δειγματίσαι, 83  
 δειλός, 150  
 δέρειν, 248  
 δεσμεύειν, 257  
 δεῦτε, 109  
 δημάριον, 225, 234  
 διά, 89, 203  
 διαβόλος, 105  
 διαθήκη, 291  
 διακονεῖν, 107  
 διακρίνεσθαι, 245  
 διάνοια, 255  
 διδραχμα, 219  
 διέξοδοι, 251  
 δίκαιος, 83  
 δικαιοσύνη, 119, 126, 136  
 διχάσαι, 167  
 δοκός, 138  
 δοῦλος, 224, 238  
  
 ἐλν with fut. indic. 224  
 εἰ, followed by οὐ, 290  
 εἰδέα, 316  
 εἰ δὲ μῆγε, 155  
 εἰρήνη, 116, 164  
 εἰς, 99, 123, 183, 236  
 εἰς, 244  
 ἐκ, 138, 262  
 ἐκατόταρχος, 146, 312  
 ἐκβάλλειν, 159, 180, 182  
 ἐκκλησία, 211, 223  
 ἐκλεκτό, 270  
 ἐλέγχειν, 223  
 ἐλεήμονες, 178  
 ἐλεος, 154, 178  
 ἐμβριμᾶσθαι, 157  
 ἐν, 99, 123, 139, 183  
 ἐνεργεῖν, 197  
 ἐνοχος, 120  
 ἐντρέπειν, 248  
 ἐντυλίσσειν, 313  
 ἐξετάζειν, 90  
 ἐξομολογεῖσθαι, 174  
 ἐπανιστάναι, 165  
 ἐπι-, 81, 136, 166, 176, 189, 201,  
     218, 278, 281, 318  
 ἐπιβάλλειν, 294  
 ἐπικαλεῖν, 166  
 ἐπιούσιος, 129  
 ἐπίτροπος, 235, 301  
 ἐπιφώσκειν, 316  
 ἐργάζεσθαι, 277  
 ἐρεύγεσθαι, 191  
 ἐρωτᾶν, 140  
 ἐταῖρος, 236, 294  
 εναγγελίζεσθαι, 170  
 εναγγέλιον, 80  
 εύδοκειν, 103  
 εὐκαιρία, 287  
 ξένιν, 197, 248, 314  
  
 γηλωτής, 161  
 γιζάνια, 189  
 γυγός, 176  
 γύμη, 190, 209  
 γώη, 163  
  
 ἡγεμών, 165, 301  
 ἡλικία, 135  
  
 θεέ, 310  
 θελω, 154, 309  
 θησαυρός, 91  
 θλίψις, 138, 269  
 θυσιαστήριον, 121, 260  
  
 ίδου, 151  
 Ιεροσόλυμα, 89  
 Ιερουαλήμ, 263  
 Ιλεως, 213  
 Ιμάτιον, 241  
 ίνα, 84, 146, 201  
 ίνα τι; 310  
 ισχνειν, 154, 293  
 ίώτα, 119  
  
 καθαρός, 116  
 καθεύδειν, 156  
 καθηγητής, 259  
 καθίζειν, 113  
 καθοῦ, 256  
 καὶ, 83, 287  
 καὶ γάρ, 206  
 καινός, 155, 193  
 κακολογεῖν, 203  
 καλεῖν, 154  
 καλεῖσθαι, 116  
 Καναναῖος, 161

- κατδ, 80, 157, 294  
 καταθεματίζειν, 299  
 κατακυρεύειν, 238  
 καταπέτασμα, 311  
 καταποντίζεσθαι, 201  
 κατασκροῖν, 190  
 καρδία, 255  
 κάρφος, 138  
 καύσων, 235  
 κεραλα, 119  
 κῆρυς, 253  
 κλαίειν, 299  
 κλίβαρος, 136  
 κοδράντης, 121  
 κουμάδα, 156, 311  
 κοινûν, 204  
 κόλασις, 281  
 κολαφίζειν, 298  
 κολλυβιστής, 243  
 κοτάζειν, 201  
 κοπιᾶν, 176  
 κόσμος, 117, 214  
 κουστωδία, 314  
 κόψινος, 200  
 κράσπεδον, 202, 253  
 κρίμα, 138  
 λαλιά, 298  
 λαός, 314  
 λεγεών, 295  
 ληνός, 247  
 ληστής, 295, 309  
 λικμᾶν, 250  
 λόγος, distinguished from ῥῆμα, 182  
 λύκος, 141  
 λύτρον, 238  
 μάγοι, 87  
 μαθητεύειν, 319  
 μαμωνᾶς, 134  
 μαργαρίτης, 139  
 μάχαιρα, 295  
 μεριμᾶν, 134  
 μετά, 89, 216, 292  
 μεταρρειν, 194  
 μεταμεληθεῖς, 301  
 μεταμορφοῦσθαι, 216  
 μετανοεῖν, 96  
 μετάνοια, 247  
 μῆ, 83, 180, 225  
 μημόδυσνον, 121, 286  
 μονόφθαλμος, 222  
 μυστήριον, 187  
 ν ἐφελκυστικόν, 79  
 ναός, 260, 263  
 νεκρός, 149  
 νέος, 155  
 νυστάζειν, 276  
 ξῖλον, 294  
 οικοδεσπότης, 273  
 οικοδομαί, 265  
 οίνος, 308  
 όλος, 84  
 δνος, 240  
 δργή, 98  
 δρος, τό, 113  
 δς μὲν...δς δέ, 186, 277  
 δστις, 275  
 ού μη, 169  
 ού...πᾶς, 270  
 δσελημα, 130  
 δφις, 164  
 δψη, 299, 301  
 δψια, 199  
 παῖς, 146, 179  
 παλινγενεία, 232  
 παραβοή, 186, 191  
 παραδιδόναι, 107  
 παρακαλεῖν, 295  
 παραλαβεῖν, 84  
 παράπτωμα, 132  
 παριστάναι, 295  
 παρουσία, 266  
 πάσχα, 283  
 πάσχειν, 213, 218, 283, 304  
 πείθειν, 318  
 πεινῆν, 244  
 πίναξ, 198  
 πιστις, 209  
 πλήρη, 173  
 πνεῦμα, 100  
 ποιεῖν, 304  
 πόντος, 221  
 ποτήριον, 237  
 πράστης, 115, 176  
 πρᾶς, 176

- προσέχειν, 141  
 προσήλυτος, 259  
 προσκυνεῖν, 88, 237, 319  
 προφητεύειν, 142, 298  
 πτερύγιον, 105  
 πτύον, 101  
 πτῶμα, 199  
 πτωχοί, 115  
 πύλαι ḥδου, 211  
 φαβθί, 258  
 φαπίζειν, 124, 208  
 ḥῆμα, 182  
 ḥνεσθαι, 131  
 σάββατον, 177, 269, 816  
 σαγήνη, 193  
 σᾶρξ καὶ αἷμα, 210  
 σεληνιαζόμενοι, 111  
 σημεῖα τῶν καιρῶν, 208  
 σινδῶν, 814  
 σκανδαλίζειν, 122, 171, 188  
 σκάνδαλον, { 213  
 σκληρός, 278  
 σκορπίζειν, 181  
 σκύλλειν, 159  
 σοφία, σοφός, 173, 174  
 σπεῖρα, 306  
 σπλάγχνα, { 153  
 σπλαγχνίζεσθαι, { 153  
 σπυρίς, 207  
 στατήρ, 219  
 σταυρός, 168, 214, 303  
 σύν, 292  
 συνάγειν, 224, 278  
 συνέχειν, 111  
 συντέλεια, 192  
 σφραγίζειν, 315  
 σχίσμα, 155  
 σχολάζειν, 184  
 σώζειν, 165  
 τάλαντον, 224  
 ταμείον, 128, 271  
 ταπεινός, 176  
 ταπεινοῦν, 221  
 τάφος, 314  
 τελῶναι, 125, 153, 223  
 τετράρχης, 196  
 τόκος, 279  
 τότε, 90  
 τρίβολος, 142  
 τρυπημα ḥαφίδος, 231  
 τρύγειν, 273  
 νίδης Δανειδ, 205  
 νπάντηται, 151, 275  
 νπό, 89, 151  
 νποδήματα, 100, 163  
 νποκρήτης, 127  
 νπομένειν, { 165, 263  
 νπομονή, { 165, 263  
 φθάνειν, 180  
 φιμοῦν, 255  
 φραγελλοῦν, 305  
 φρονέν τὰ τοῦ θεοῦ, 214  
 φρόνιμοι, 164  
 φυλακή, 200  
 φυλακτήρια, 257  
 φωλεός, 148  
 χαῖρε, 294  
 χιτῶν, 124, 163  
 χλαμός, 306  
 χορτάζειν, 115  
 χόρτος, 135  
 χρηματίζειν, 91  
 χριστός, 82  
 χωρὲν, 227  
 χωρίον, 292  
 ψυχή, 168, 255, 293  
 ὥρα, 235  
 ὥστε, 270  
 ὥτιον, 294





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